Pali Text Society

Manual of a Mystic

BEING

A TRANSLATION FROM THE PALI AND
SINHALESE WORK ENTITLED

THE YOGĀVACHARA'S MANUAL

BY

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EDITED, WITH INTRODUCTORY ESSAY, BY

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EDITOR'S PREFACE

In his Introduction to the edition he published twenty years ago of the original of this little work, my husband describes that original as follows: "The unique MS. on which the following edition is based is at Bambara-galla Wihārē, in Teldeniya, Ceylon." Its existence there was ascertained by the Anāgarika H. Dharmapāla in the spring of 1892. Mr. D. B. Jayatilaka, now barrister of Colombo, accompanied by the late Mr. T. B. Parnatella, visited the Wihāra and obtained permission to borrow the palm leaf MS. and have a copy made. A scribe was engaged by Mr. Jayatilaka, with the result that, in August of the following year, H. Dharmapāla placed the copy in my husband's hands at a Kentish village, and went on his way to the Parliament of Religions at Chicago. This loaned copy was returned to Ceylon after the P.T.S. edition was published.

Rhys Davids analyzed the text of the MS. and found it unsatisfactory, both as to the copy and as to its source. The former showed signs of hasty and inaccurate work; the latter suggested the work of an earlier scribe, conversant, no doubt, with Singhalese, but unfamiliar with Pali. To obtain from other Wihāra libraries other MSS. of this unnamed and unknown work was impracticable. Nevertheless my husband thought it worth while to bring out a P.T.S. edition on the P.T.S principle that, in pioneer work, not to wait on counsels of perfection is the more intelligent method. "There is little doubt," he wrote, "as to the great interest and importance, both from the historical and from the psychological point of view, of the subject treated in this manual. We have no other work in Buddhist literature, either Pali or Sanskrit, devoted to the details of Jhāna and Samādhi. It is highly

improbable that the incumbent of the Bambara-galla Wihāre will ever lend his unique MS. to Europe. And the passages where the readings remain doubtful are not of special importance."

Before these words were written, Mr. Jayatilaka had published in the Ceylon magazine called *The Buddhist* a full account of his visit in quest of the MS., and also of the remarkable renascence of the Buddhist doctrine and system in Ceylon in the middle of the eighteenth century, during which it is held that the present work was written. Knowledge of this, conveyed by Mr. Jayatilaka himself, has only reached me as this work is going to press. With great kindness, however, he has compiled for me an outline of that renascence—one so full of interest both in the light it throws on the probable source of the Manual, and in that it tells of a little-known episode in the history of religions, that I have inserted it as an Appendix.

We have still, nevertheless, no certain evidence of either date or authorship of the Manual. The final colophon, half Pali, half Singhalese, consists of pious aspirations still in vogue among authors in Ceylon, and gives no distinctive enlightenment. The Singhalese diction throughout, however, is fairly modern. "It may very well," writes Mr. de Z. Wikramasinha in a letter, "be that of the seventeenth, or even of the sixteenth century. But at that time Buddhism in Ceylon was so decadent that there could not have been much *samādhi* and *jhāna* practice among the monks. The life they led was apparently so loose that King Vimala Dharma Sūrya (A.D. 1684-1706) and his successors had to get Buddhist theras from abroad (Siam, etc.) to hold ordination ceremonies, and thus impart new life to the Buddhist Sāsana. To the moving spirit in the reform of the eighteenth century, Saraṇaṅkara, "Prince of the Order,"[1] and to his pupils, you will find references in my catalogue of the Singhalese MSS. in the British Museum (pp. xxi, 23^b, 24^a, 27^b, 74^b, 75^a, 95^a, and 109). MSS. of some of their works are in the British Museum, and contain ample evidence as to the existence of *jhāna* practice in

[1] Sangharāja, an honorific title.

the eighteenth century. It is therefore possible that the Siamese monks who came over to Ceylon about, or shortly before, this period had a hand in the revival and encouragement of *samādhi* meditation. And it may well be that either Saraṇaṅkara himself, or a pious bhikshu of his time, probably a pupil of his, compiled the Manual for the use of those who took up such a course for the attainment of spiritual beatitude.

"This is merely my present opinion. I do not know if it is worth your serious consideration. . . ."

There seems nothing improbable in the hypothesis that this *Vidarśana-pota*, or manual of intuition, as the present work would be termed in Ceylon, was compiled during or just after the above-named period of religious revival, accompanied by a restoration of the ancient concentrative culture among the more earnest. But without further evidence, it is impossible to estimate the extent to which Siamese Buddhism is responsible for the curious elaboration, in the contents of the book, of what we may call mystic exercises and mystic faith. I refer especially to the "wax-taper exercise" and to the colour-visions in the Singhalese descriptive paragraphs. We have, as yet, no materials for connecting these with either Indian or Burmese Buddhism.

And in spite of the interesting tradition, associating this book with a period so vitally important to the religious history of Ceylon, the publication of a translation of it now, when so much important matter in the Pali classics is still only accessible to Pali readers, may seem untimely. The fact is, that initial steps towards a translation had already been taken and placed in our hands by that cultured nobleman, a donor to this Society, the late Rajarshi Raja of Bhinga. Becoming acquainted with Rhys Davids's edition, he secured, through our late lamented contributor, H. C. Norman of Benares, the services of the Rev. Suriyagoda Sumangala of Ceylon to make a rough draft of an English translation. He then approached us, through Norman, with the request that we would consider its publication in our Journal or elsewhere, offering a subsidy towards the expenses of printing.

It was incumbent on us to meet the wishes of one who had shown the Society much generosity, and we invited the dispatch of the MS., of which Norman wrote that it impressed him "as a conscientious piece of work" It proved to be in need of revision at the hands of a good English writer, and to require a translation of nearly all the technical Pali terms. Combining proficiency in literary English with a knowledge of both Pali and Singhalese, Mr. Woodward seemed to us singularly fitted to carry out this difficult task. And we reckoned it very fortunate for the Society that he was so good as to consent.

Mr. Woodward has accomplished, not a revision, nor a recast of the previous materials, but a fresh translation. And to what extent success in such an undertaking was possible, we judge he has succeeded. The task bristles with difficulties. Success in it means not only a lucid English version of a text often technically obscure and abounding in clerical slips, but much more. It means a rendering not less, if not more, interesting to the general reader than other practical manuals of devotion have proved; and to the student of mysticism a positive contribution, whereby he may widen or deepen his inductions as to the nature and aims of the subject of his study. But here the terms, the methods, the ends, and the associated ideas, are for the general and even for the special reader so unfamiliar, that his interest may be baffled rather than stimulated. Our own religious ideas have grown along avenues of language so different from the channel here presented that it needs a catholic intelligence to see, in the latter, an intelligible effort towards a desirable end. And the ambiguities of terms where there is no commentary to distinguish for you!

Talking of "avenues" reminds me of the ambiguous term *okāsa!* recurring throughout the Manual, and rendered "Give leave!" In the text there is no verb. *Okāsa* may mean, like *ākāsa*, "space"; it may mean "place," "opportunity," "occasion," "leisure," or "leave." If we came across the exclamation, "Room! Room!" we should understand either that room is asked for, *or* has been obtained. The exercises in our Manual are scarcely devotions of a Der-

veeshian nature to be practised otherwise than in solitude. The "Give leave!" when addressing the confessor (p. 6), seems clear enough. But the confessor's function ends at the foot of p. 7. After that the "Okāsa!" is perhaps rather the self-adjuring of a solitary practising the procedure previously taught him, and muttering, "Now! Now!" when the moment has come to enter on a fresh "station" of contemplative effort. The translator, on the other hand, may have caught the uncertain word by the right end. The devotee is represented as frequently "asking" (*yācāmi*) for this or that "mystic" state, and there is the idiom (e.g., *Dhammapada Commentary*, i, 101): *okāsaŋ yācati*, even though, in our Manual, it is not quite clear of whom "leave" is asked. Quite clear, however, are the difficulties besetting the interpretation of such ambiguities, and great is our debt to the translator for wrestling with them on our behalf.

The expression "mystic state" brings us up against the title for which Rhys Davids and myself are responsible. To place the nameless visitor from Ceylon in European dress among the Pali Text Society issues, the former called it "The Yogāvacara's Manual of Indian Mysticism, as practised by Buddhists." "Mysticism" occurs not at all in the work. There is no Pali equivalent. "Yogāvacara" does occur, and is rendered "aspirant" (pp. 67 f.). There is no English equivalent. It came into use later than the final recension of the Piṭakas. We find it in the *Questions of King Milinda*,[1] where Rhys Davids has the following note: ". . . Literally it is 'he whose sphere, whose constant resort, is Yoga.' Now, yoga is 'diligence, devotion, mental concentration. . . .' It seems to me, therefore, that the whole compound merely means one of those 'religious,' in the technical sense, who were also religious in the higher, more usual sense. It would thus be analogous to the phrase saṅgāmāvacaro, 'at home in war,' used of a war-elephant (*Jāt.* ii, No. 182)[2] and of a soldier (below, p. 69)." Again in vol. ii,

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[1] Vol. i, 68: "Recluse who is devoted in effort" (*S. B. East*, vol. xxxv). Pronounce yo-gā-watch-ă-ră.

[2] Translated there: "Whose home is in the field."

p. 279, where we find the intensified term yogī yogāvacaro: "The rendering of these words is quite inadequate. . . . Neither 'yogee' nor 'devotee' can be used, for they have acquired connotations contradictory to what was in our author's mind. He means the Buddhist Bhikshu belonging to those bhikshus (by no means the majority) who had devoted themselves to a life of systematic effort according to the Buddhist scheme of self-training. . . ."

We also find the term in the Jātaka Commentary (a much later compilation than the stories: i, 303 [trans. i, 161], 394, and 400) and in Buddhaghosa's Atthasālinī, 187,[1] 246, and Kathāvatthu Commentary, 29, 130. There was from the very outset of the Buddhist movement a large number who joined the Order from other than the highest motives. They were alluded to, before the youngest books in the Canon had been completed, by the collective name of puthujjana-kalyāṇakabhikkhū: "hoi-polloi-good-fellow-bhikkhus."[2] Nevertheless, when exercises in religious concentration are the theme, the compilers of the Canon did not find, in referring to the "aspirant," any more specific term either necessary, or ready to hand, than just the common name "bhikkhu." The specialized term belongs to the later day of a greatly developed and "established church."

Now the Buddhist aspirant of the earlier centuries would not have recognized himself under the name of "mystic" in its original sense.[3] It is true that his systematic efforts were not for the general. But neither were they akin to the esoterically fraternal nature of mystery-sacraments. They were not the secrets of guardian priests; witness the emphatic declaration: "I have taught the Norm, making no inner or outer; in respect of doctrines the Tathāgata hath not a teacher's fist (now opening, now closing)."[4] However, it would seem, if the translator has been rightly informed, that a

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1 Ādikammiko yogāvacaro (a beginner).

2 *Patisambhidā-magga* i, 176; ii, 190, 193.

3 The Greek *musis:* closing (of the lips, etc.); *mueisthai.* to be initiated; *musterion:* secret rite.

4 *Dialogues of the Buddha,* ii, 107; cf. text: *D.* ii, 100 and note.

practice of special esoteric teaching had grown up in later times, to which his preface alludes (below, p. xviii).

But not even the Manual's aspirant would recognize, in the ends usually associated with mediæval mysticism, any clear identity of aim. And this is particularly interesting in view of the fresh influx of Yoga *practices* adopted by Siamese Buddhists, without admixture of Yoga (quasi-theistic) *doctrines*. For the later, as for the earlier Buddhist aspirant, there was no divine spirit or being with whom he desired spiritual contact or union, or in whom he yearned to be merged. He did strive to substitute, if only for the briefest interval, a "divine" or deva consciousness for his earthly conscious flux. But this was only as a means to spiritual growth. If he was in earnest, communion even with Brahmā was a relatively poor thing.[1] "Oneness" (e k a t t a ŋ)[2] in thought, as opposed to the distractions of difference, was desirable, but only as a means. Had you spoken to him of The One, he would have told you he preferred The Empty, and why.[3] Had you spoken of a mystic union of Love, he would have asked if you meant the filial devotion of pupil to teacher, the delight in truth and the true order of things, or the tenderness as of a mother or brother, with which he surveyed all living things?[4]

Had you spoken of reality, and of insight into it as an end—as a modern metaphysically disposed mystic might do—and had you explained what you meant, it is conceivable, had our aspirant also learnt his mediæval Abhidhamma, that some kinship in goals might have been disclosed. Even had he not been philosophically trained, he should have realized through his Dhamma ("Law," or Norm), firstly, that he was trying to penetrate (*paṭivedhati*) past, or under the multitudes of impressions of composite facts, experienced and named as such by multitudes of minds, to the bare sources of these facts—the elements of things, the factors of the thinking, naming organism—on which the mental constructions and

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[1] E.g., *Majjhima* ii, 195.

[2] *Paṭisambhidāmagga*, i, 108, 163, etc.

[3] E.g., *op. cit.*, ii, 100; *Compendium*, 216.

[4] Cf. *Manual*, last chapter; *Ency. Religion and Ethics*: "Love (Buddhist)."

interpretations were based; secondly, that he discerned in all living, in all earthly, infernal, celestial rebirths, one and the same continuous process, essentially and inevitably a process of growth and decay; thirdly, that he was seeking to become master and not slave of this process, rounding it off and winning release[1] from all its sorrows,—from it: this, he would say, is the true or real (*saccha*) that he sought to realize (*sacchikaromi*). And if you claimed, as mystic, to be seeking the real (let us refrain from deifying the word with a capital R, *à la mystique*) as you envisaged it, to that extent he is, with you, a mystic.

But the mysticism in our Manual is chiefly seen, not in source nor end, but in the means and method. The literature of Western mysticism testifies to abnormal states of intuition attained by minds specially attuned, if not always specially trained, during a more or less severely selective mode of life. We have read of the great lay-mystic, Jakob Boehme, accidentally falling into self-hypnosis by gazing at a surface of shining pewter. Thereupon, so he declares, he seemed "to behold the inward properties of all things in nature opened to him."[2] By certain similar "devices" (k a s i ṇ a) the Indian sought to obtain similar results systematically. Consciousness, pinned down at first to a persistent simple sensation, was freed from inroads of momentary waking experience, and (lightly advancing along its wonted difficult channel of study) seemed "to behold" and to penetrate where hitherto had come blankness and bafflement.

So, in our *Manual*, systems of preparation, excluding everything accidental, are set forth, with every appearance of confidence in the results. Among these it is stated that "the inward properties of things"—extensity, typified by earth, cohesion, typified by water, heat, illustrated by flame, and mobility, essential property of air—will "appear" to him, chiefly, it would seem, as wonders in colour! And within him comes an uprush of *pīti*,[3] a sense of keen interest or zest

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[1] In the *Manual* he usually calls it Nibbāna.

[2] Cf. his *Aurora*, and "Boehme," by G. W. Allen, *Ency. Religion and Ethics*.

[3] Cf. below, the Meditation of the Fivefold Zest.

rising to transport, enthusiasm, rapture, as the presence of a part of the reality of things is unveiled, and he discerns, not many and composite effects, but a cause; not, to quote an admirable modern manual of mysticism, "the tidy world of image, but the ineffable world of fact."[1] Or is the result (according to the Manual) an *un*tidy world of image ?

The Western mystic, less confident than the Indian, has believed in cultivating a general predisposition for the fortunate, if formidable, "conjuncture" bringing about these liftings of the veil. But his faith in the infinite plasticity and wieldiness and potency of mind is less thoroughgoing than that of the Indian.[2] The latter expects no "supernatural" results to the training of such an instrument. But he believes that, as the abnormally developed left hand of a great violinist can be converted into a voice saying, not words, but things literally ineffable, so his own mental apparatus working, after severe, unfaltering training, in an abnormal way, can achieve an uprush of penetrative, or comprehensive understanding, and resultant bliss. But the better understanding will not yield a new set of ideas. These, whether of "inward properties of things," or what not, remain such as the discursive intellect has hammered out in judgments verified, or in hypotheses unverifiable. But aspects, values, relations, may become modified—can more be claimed ? Is it not enough ?

Now in that this Manual shows a belief in the possibility of inducing abnormal, ecstatic consciousness by method and effort, instead of leaving such visitations to possible but unsought conjunctures, it merits the name of "mystic." The Buddhist has a collective name for such studies, more relevant to the study and less accidental than the word "mystic," and that is s a m ā d h i, a word meaning literally "collective, or continual fitting together." Exegetically it is defined as "right (s a m m ā) placing of consciousness on object." Its chief synonym is c i t t a s s' e k a g g a t ā: one-pointedness of consciousness. *Both* states are described as "steadfastness, continual and downright, of consciousness, absence of

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[1] Mrs. Evelyn Underhill, *Practical Mysticism*

[2] Cf. *Anguttara*, i, 9 f.

distraction, mental balance, imperturbability, calm."[1] And Jhāna meditation is a form of *samādhi*.

The reader who wishes to go into the interesting question of the evidence, in the oldest Buddhist books, concerning the nature and extent of work in sāmadhi should read Rhys Davids's introduction to the edition of the Manual in its original form. The sketch there given might, with opportunity and present materials, be expanded, but the conclusions hold good.

The subjects given below for concentrative exercise may be found either in the Suttas, or in the Abhidhamma Piṭaka, or in Buddhaghosa's *Visuddhi-magga* (fifth century A.D.), with certain discrepancies. Unfamiliar from the point of view of these older works is (*a*) the elaboration of the Yoga methods of pseudo-physical *localization* of ideas; (*b*) the colour-images of subjective origin contained in the Singhalese descriptive paragraphs; (*c*) most of the subdivisions, such as span, aggregate of elements, heart, wax-taper business, etc., grouped under each of the first three meditations. We get a rudimentary form of (*a*) in the oldest or *Canonical* commentary on the Jhāna-vibhanga, where it is said: "This mindfulness (*sati*) is well planted at the tip of the nose or about the mouth" (p. 252); (*b*), again, is an elaboration of such colour-imagery as we get in the "eight positions of Mastery" (see *Dialogues of the Buddha*, ii, 118 f.; *Bud. Psy. Ethics*, p. 62 f.). Under (*c*) "heart" is still presumably considered as the *vatthu* or basis of mind.

But all the subjects of the eight Meditations and two Exercises are drawn from the Sutta Piṭaka, unless we except that on Happiness, which nowhere, I believe, forms a distinct item in any category for *samādhi*, and that on the Six Pairs, which, I believe, first occurs in the Abhidhamma Piṭaka. The ten heads, again, in the last Meditation, as compiled, form a post-canonical category, 2-9 constituting chapter xxi. of the *Visuddhi-Magga*, and all the ten appearing as a category of "Insight" in the *Compendium of Philosophy* (p. 210 f.). Once more, the forty Kammaṭṭhānas, or "occasions for

[1] *Buddh. Psychological Ethics*, §§ 11, 15

work," in both these classical manuals are reproduced, in the present work, not under this title, but under the *Kasiṇa* or Device section, and four of the five following sections, excluding that on the Bodily Parts. The last-named section and the "Breathing Exercise" have been ejected from the older scheme of the Ten Recollections, and have been replaced, as such, by the two, once separately classed *Kammaṭṭhānas* of "The One Notion" and "The One Element-Discrimination, or Determination."[1]

We see, then, that the old Theravāda tradition had either survived in Ceylon, or was flourishing in Siam, or both, when this Manual was written. And this venerable skeleton, with its incrustations of later thought and fancy, lends a quite special interest to the little work which, as a work not to be read through, but "thumbed" (as the translator says) by a student between his oral lessons, is from a literary point of view so unsatisfactory. An expert in mediæval and later Christian handbooks might possibly refer us to equivalent writings. Our "Preamble," for instance, opens with a commentary in Singhalese, phrase by phrase, on a sentence in Pali from the Paṭisambhidā-magga, or Jhāna-vibhanga.[2] Pali sentences from the Canon (as shown in the footnotes) follow; then comes a sentence of word-myth (on Arahan), followed by a piece of "mystical" description, both in Singhalese. In the "Invocation" we have excerpts from the Nikāyas mixed with doxologies of a later style, all in Pali. Hence, to get a Christian equivalent, the reader should picture himself to be reading the manual of a Siena mystic, composed of phrases from the Vulgate and passages from the Fathers—all in Latin—interspersed with mystical descriptions in the Italian of, say, two hundred years ago.[3]

C. A. F. RHYS DAVIDS.

CHIPSTEAD, SURREY,
September, 1916.

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[1] See p. 93, and *n*. 2. The "determination" is of the "four elements (of material things in any compound)."

[2] For the greater comfort, I presume, of the reader, the translator has eliminated the Commentarial piecemeal parsing.

[3] See Supplementary Note, p. xvi.

SUPPLEMENTARY NOTE.

We have called the original of this translation a "unique MS." By this we understand "the only copy we have heard of." We do not wish to assert either that Ceylon possesses no other copies, or that no other works of the kind are to be found in her libraries. For instance, Mr. H. M. Gunasekera's Catalogue of palm-leaf MSS. in the Colombo Museum Library (1901) includes both a Dhyāna Pota:—" an extensive work on concentrated meditation . . ."—and a Vidarśana-Pota:—" a Pali work . . . with explanations in Sinhalese on abstract meditation." The latter might prove to be a work closely akin to the present work, if not a copy of it —Ed.

TRANSLATOR'S PREFATORY NOTE

THE manual called *Yogāvacara* was edited for the Pāli Text Society and published in 1896, being the first Singhalese manuscript printed in European characters. The history of this unique manuscript will be found in the Editor's Introduction to this volume. In 1914 Mrs. Rhys Davids sent me a rough translation of the Manual, requesting me to re-translate the whole work, introduce the English equivalents of the Pāli terms, and prepare the book for the press. In doing this, I have found two books of the greatest assistance—namely, *Dhammasangaṇi* (of the *Abhidhamma Pitaka*), or *Buddhist Psychological Ethics*, as it is named by its translator, Mrs. Rhys Davids; and, secondly, the *Compendium of* (Buddhist) *Philosophy*, by S. Z. Aung, the well-known expositor of Burmese Pāli Abhidhamma, and Mrs. Rhys Davids. I have adopted the terms therein employed, and have throughout received much help from Mrs. Rhys Davids herself in the difficult task of selecting appropriate terms, in the arrangement of the matter, and in the shape of some notes and references, including a translation of The Chant of Amity on p. 4.

The publication has been long delayed by these times of war and high prices of paper and printing, but it is at last complete Western students of Yoga practices will hardly venture on attempting the processes here described. As to the value of the book as a piece of Buddhist mysticism, readers should refer to the Introduction, both here and in the volume of the text. We have no two writers better able to enlighten us in this matter than Professor and Mrs. Rhys Davids. The book is, of course, a manual, not to be read through and cast aside, but referred to by the scholar and the

curious, and perhaps thumbed by those who are deeply interested in the practices of Yoga.

My knowledge of Singhalese is quite insufficient to cope with a translation of the description, in that language, of each process. In this part of the work I have had much valuable help from Mr. G. Sagāris de Silva, Singhalese pandit of this college, who also gave me the following account of the last bhikkhu in Ceylon to whom the Yogāvacara tradition was known.

The bhikkhu Doratiyāveye, Thera, was incumbent of the Hangurangketa Wihāra in the Western Province of Ceylon, and was living so recently as 1900. He came by the knowledge of the system in the following way: His guru, then an aged monk, one day ordered all his resident pupils, or sāmaṇeras, to come and kneel before him in the court of the Wihāra. He then left them, shut himself up in his cell and, they supposed, went to sleep for an hour or more. On coming out again, he found that all the pupils had disappeared, except the said Doratiyāveye, who had remained kneeling during the whole time of his teacher's absence. Questioned as to why he also had not gone away, he replied: "You did not order me to go." The elder was well pleased with him, and, sending for the other pupils, asked them why they had departed without permission. "We thought you were asleep," they replied. "No!" said the guru; "it was a test to see which of you was worthy to receive the ancient secrets which have been handed down to me, the secrets of *paramparā yoga* (traditional secret meditation practices handed down by word of mouth from guru to sisya).

He then sent the others away, and instructed his chosen disciple in the system, and not long after passed away. The disciple, it is said, did not practise the process himself, and the reason for this is rather quaint. "People said" he was a Bodhisattva, and, as such, destined for many more births on earth. Now had he practised the process with success, he would have entered on the Path. Having done so, he was bound, according to the teaching of the Buddha, to attain Arahatship in his seventh subsequent birth, and would thus

pass away for ever, and could not be Bodhisattva. This is, of course, the orthodox view of the disputed question as to whether the Bodhisattva has to tread the path like ordinary men.[1] Be this as it may, the elder was content to teach the practice to one of his pupils, who went mad and died; which would probably happen unless the guru himself were fully versed in the methods, and able to see clairvoyantly exactly what effect each meditation was having on his pupil.

There is no one now, as far as I know, in Ceylon who either knows or practises these strenuous exercises. Still, *Ye keci sikkhākāmā honti*. . . .

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August 7, 1916.

[1] The question of a Bodhisattva's entering the Eightfold Path is one of those discussed in *Kathā-Vatthu* (*Points of Controversy*), lately translated for the P. T. S., by S. Z. Aung and Mrs. Rhys Davids, on which see p. 168 *et seq.*

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NOTE.—*The larger type (from p. 3) indicates that the original was written in Pali. The paragraphs in smaller type (from p. 8 onward) represent the Singhalese portion. The Preamble is also in Singhalese, except the first paragraph, which is in both languages.*

MANUAL OF A MYSTIC

PREAMBLE

ARAHAN,[1] ARAHAN. (THE WORTHY! THE WORTHY!)

O BHIKKHU'S, under this rule a Bhikkhu, one who has truly felt the dread of the stream of becoming, goes to a solitary forest, to the foot of a tree, or to a lonely place far from the haunts of men, sits down cross-legged[2] and holds the body straight. Setting mindfulness in front of him, with Nibbāna as his goal, not wavering nor turning thought to other things, he breathes in mindfully and mindfully breathes out. As he draws in a long breath he knows, [2] "A long breath I draw in"; as he breathes out a long breath he knows, "A long breath I breathe out." As he draws in a quick breath he knows, "A quick breath I draw in"; as he breathes out a quick breath he knows, "A quick breath I breathe out."

Knowing the body in all its parts, thoroughly grasping the true nature of this way, that is, the indrawal of breath which, starting from the tip of the nose, passes downwards to the navel, and the outbreathing which rises from the navel and passes upwards to the tip of the nose, and the nature of their rise and fall, he fixes his sight on the tip of the nose and grasps the truth that he sees the tip of the nose with the sight-mind, firmly fixing in the heart the thing he is attending to: such is the preparation or preamble.[1]

In the word Arahan, the first letter "A" means the Treasure of the Law (D h a m m a); the second "RA" the Treasure who

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[1] P a r i k a m m a.

[2] *Dīgha Nikāya*, II, 291; *Majjhima Nikāya*, I, 56; *Vinaya Texts*. I, 119; *Dialogues of the Buddha*, II, 327 *et seq.; Udāna*, 21; *Vibhanga*, 252.

is the Buddha; and the third "HAN" the Treasure of the Brotherhood[1] (Sangha).

When the meditation thus proceeds, any blots or blemishes in the induction-artifice,[2] such as marks of froth or scratches in the mark of upholding[3] will look like smoke or like white clouds in the sky. Forthwith the image of the mark[4] arises in him like a mirror drawn from its case, like a conch-shell scoured clean, like the moon as he slips from the clouds, or like a flock of cranes before dark clouds. The Element of Extension[5] next appears, as if it had come forth piercing the stream of sub-conscious life,[6] reflected as an image on the mind. The mark of its ecstasy[7] is as the light of the firefly, self-lit by day and night. The preamble is like unto the mild rays of the morning sun. The access[8] is like blue flowers and yellow flowers[9] The ecstasy and preamble of the element of extension, [3] starting from the tip of the nose, should be fixed in the heart and then in the navel

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[1] Arahan. The sound RHNG, strongly breathed out, is used by the Hindu Yogi's probably to clear the lungs, as a preliminary to meditation. Does not the practice derive from this word-formula, or more probably *vice versa?*

[2] Kasina-dosa On these "artifices" for inducing self-hypnotism in Jhāna see *Buddhist Psychological Ethics,* 43, n. 4; 57, n. 2. See also *Visuddhi Magga,* cap. IV. (and Warren, *Buddhism in Translations,* p. 291); *Compendium of Philosophy,* p. 54.

[3] Uggaha-nimitta, the image of the artifice, visualized by constant practice as a vivid reality. *Compendium,* 54.

[4] Paṭibhāga-nimitta, "the after-image," an abstract See Pāli text, p. 58.

[5] Paṭhavīdhātu, the abstract notion of "earth." *Compendium,* 3, 154 f.; 268 f.

[6] Bhavanga. "organic continuum," Mrs. Rhys Davids, *Buddhist Psychology,* pp. 171, 178.

[7] Appanā. *Compendium,* pp 55, 64, 129 and *ff.*

[8] Upacāra, "approach" (? "outskirts" or "partial perception"); "upholding aid." *Comp.* 55. Wijesinha in Childers' Pāli Dict. s.v. "Uggaha-nimitta means the reflection of the object gazed at in the kasinaparikamma; parikamma is merely the perception of the object in the mind when looking at it. Uggaha is the taking up of the image into the mind so that it is retained there even when the eye is averted. Paṭibhāga is a more refined and polished reflection of the object produced in the mind by a deeper and longer contemplation."

[9] In Sinhalese, katarolu-mal and hirikarnika-mal.

INVOCATION

Glory to him, the Blessed One, the Worthy, the All-Enlightened One.

(*To be said thrice.*)

I TAKE my refuge in the Buddha so long as life shall last, even till Nibbāna.

I take my refuge in the Law so long as life shall last, even till Nibbāna.

I take my refuge in the Brotherhood so long as life shall last, even till Nibbāna.

Behold! The Blessed One, the Worthy, the All-Enlightened One, perfect in knowledge and conduct, the Happy One, Knower of the worlds, the Guide Supreme of men who would be trained, Teacher of gods and men, the Buddha, the Blessed One.[1]

Again, I take my refuge in the Buddha . . .
Again, I take my refuge in the Law . . .
Again, I take my refuge in the Brotherhood . .

Behold! the Law well proclaimed by the Blessed One, that bringeth good even in this life, without delay, and good that may be seen, that leadeth on to bliss, that wise men, each for himself, may know.[2]

For the third time also, I take my refuge in the Buddha . . .
For the third time also, I take my refuge in the Law . . .
For the third time also, I take my refuge in the Brotherhood . . .

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[1] *Dialogues*, I, 78 and *passim*; *Majjhima-Nikāya*, 7, 37, *etc.*

[2] *Majjhima-Nikāya*, *loc. cit.*, *etc.*

Rightly walking is the Blessed One's Brotherhood of Disciples,
Upright is the Blessed One's Brotherhood of Disciples,
Justly walking is the Blessed One's Brotherhood of Disciples,
Fitly walking is the Blessed One's Brotherhood of Disciples, to wit—
The Four Pairs of Men, the Eight Kinds of Men;[1]
Worthy of support and worshipful is this Brotherhood of the Disciples of the Blessed One,
Worthy of gifts and offerings, of hands in reverence clasped,
A field of merit unsurpassed in all the world.

Thus the Triple Gem adoring
To be endlessly adored,
Fount abundant of rich merit
Have I won; and by that power
Shattered are all things that bar.

Then should be recited the Chant of Amity:[2]

He that is proven apt for highest good
By understanding what alone brings peace,
What should he do? He should be capable,
And straight, yea, most upright; of gracious speech
And gentle, void of all conceit of self,
Contented too, and quickly satisfied,
And free of cares and light in worldly goods,
Tranquil in faculties, modest, discreet,
And void of greed when visiting the folk.
Let him do no mean thing such as would cause
Other and wiser men to censure him.

Now let all creatures joyous be and safe!
May it be theirs to dwell in happiness!
Yea, everything that breathes, weak [*in the faith*]
Or strong, or whether they be long or short,

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[1] Those who have entered the Four Paths, and those who enjoy the Fruits (or Second Degree) of the Four Paths.

[2] *Sutta-Nipāta*, 148 f.; *Khuddaka-Pāṭha*, IX.

Or of a middle size, filmy or fat,
Or seen or unseen, dwelling far or near,
Or born or such as seek rebirth,—yea, all,
May it be theirs to dwell in happiness!

Let none deceive another, nor despise
Whoe'er it be, nor let him out of wrath
Or enmity desire another's ill,
E'en as a mother watcheth o'er her child,
Her only child, as long as life doth last,
So let us for all creatures, great or small,
Develop such a boundless heart and mind.
Ay, let us practise love for all the world,
Upward and downward, yonder, back and forth.
Uncramped, free from ill-will and enmity.

If in this ecstasy of love a man hold firm,
Standing or walking, when he sits or rests,
So he but banish slackness :—men shall say :
The perfect life is seen within this Rule.

Doth he but keep aloof from error's view,
Walking in virtue, gifted with insight—
If he suppress the greed for sensuous joys—
Ne'er shall that man come back again to birth.

The Lord who crush'd the Fivefold Ills,[1] won wisdom's further shore,
And showed the Fourfold Truth, that Mighty Hero I adore;
By strength of this true utterance may all the Ills disperse.
By this good deed may those my guides, whose virtues I rehearse,
My teachers, my supporters too, mother and father dear,
May sun and moon that rule the sky, all men that good names bear,
Brahmā's, Māra's and Inda's, and the gods that guard the sphere,

[1] Pañca-Mārā, the Fivefold Ills, a late category, are "continued existence, sin, death, karma, and the sinful Angel or Tempter" (Childers).

[4] Yama, and friendly men and foes,
And who nor hate nor friendship knows—
All beings be fulfilled of bliss!
And may the merits that I gain
Give threefold bliss, and speedily
May ye your mind's desire attain!

By this good deed of mine and this recital I aspire
Quickly to cleave the bonds of birth and roots of all desire.
May all vile states arising here, until N i b b ā n a's goal,
Perish, wherever I be born, whate'er new births unroll.
With mind erect, thought fixed and wise, austere, with will alert,
Thus striving, may no M ā r a's find the chance to do me hurt.
Most excellent the Lords [I own]; the Buddha and the Law,
And the P a c c h e k a - B u d d h a[1] and the Brethren I adore.
May M ā r a's never win a chance, averted by their power.

MEDITATION OF THE FIVEFOLD ZEST (OR RAPTURE).

THE ORDER DUE (*Paṭipāṭi*).

Glory to him, the Blessed One, the Worthy, the All-Enlightened One.

(*To be said thrice*)

[1] It is rare to find a Paccheka-Buddha invoked. [On the title see *Puggala-Paññatti*, IX, 1, quoted by Warren, *Buddhism in Translations*, p. 515 (*Index*). "And what sort of an individual is a Private Buddha? We may have an individual who, in doctrines unheard of before from anyone else, acquires by himself enlightenment respecting the Four Truths, but not omniscience in respect to them, nor mastery over the Fruits,—such an individual is called a P a c c h e k a - B u d d h a."] Siṇhalese Buddhists mention them with something of disrespect as compared with the Supreme Buddhas. See also *Milinda-Pañha*, p. 105 (Trans. i, 158), where they are styled "self-dependent, teacherless, lonely as the one horn of a rhinoceros."

Give leave! O sir, grant pardon for the transgressions we may have done in youthful ignorance, with mind confused through lack of skill, for the sake of our guidance hereafter.[1]

(*To be said thrice.*)

Give leave! In reverence for the teachings of the All-Enlightened One, Gotama, I strive his teachings to fulfil.

I ask for the mark of upholding, for the image of the mark, for the way to the access, for the way to ecstatic concentration, and for the momentary rapture (second in degree) among the Five Raptures[2] known to the inmost shrine of my being.[3]

Nine are the States Sublime born of the Buddha, of the Law, of the Paccheka-Buddha, of the Brotherhood, of the Eighty Great Disciples, of those who crossed the stream, more in number than the sands of the oceans four. I ask for them one by one, from stage to stage.[4]

[5] May that state be manifest in me in the Five Aggregates,[5] in the door of the eye, the door of the mind, and the door of my sense of touch. When I sit me down to exercise meditation, at that very instant, by power of this true utterance, may it shine forth.[6]

I ask as my refuge the Buddha's virtues, the virtues of the Law and of the Brotherhood. I ask as my refuge my teacher's virtues, and my exercise practised well; the virtue of all

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[1] An ancient form of confession, cf. *Majjhima-Nik.*, III, 246 *et seq.*; *Angutt-Nik.*, II, 146, *etc.* The "sir," bhante, is the confessor.

[2] On the Fivefold Pīti, zest or rapture, see Mrs. Rhys Davids, *Buddhist Psychology*, 187 f. The momentary rapture is Khanikā-pīti, hereafter called the momentary flash.

[3] Antogabbha, cf. guhā, *Dhammapada*, ver. 37, or "cave of the heart." In Yoga, this is not the physical heart, but a locus conceived as existing just outside the body, about a quarter of an inch from the front of the heart.

[4] The Four Paths, the Four Fruitions and Nibbāna. *Bud. Psyc. Eth.*, 266, § 1027; *Compendium*, 91.

[5] Mental and bodily factors.

[6] Dili, a Sinhalese word, meaning "to shine forth," here replaces the Pāli.

exercises I ask as my refuge. Now I give my life. The N i b b ā n a of the Triple Gem and of the Fivefold Gem[1] I'll realize. Be it for N i b b ā n a's sake!

He sits down cross-legged and holds the body straight and, setting mindfulness in front of him, he mindfully breathes in and mindfully breathes out. As he draws a long breath he knows, "A long breath I draw in"; as he breathes out a long breath he knows, "A long breath I breathe out." As he draws a quick breath he knows, "A quick breath I draw in"; as he breathes out a quick breath he knows, "A quick breath I breathe out." He says, "With eye-consciousness I look down on the tip of my nose, with thought-consciousness fixed on the indrawal and the out-breathing, I fix my thought-form in my heart and prepare myself with the word ARAHAN, ARAHAN.[2]

When he has thus fixed his thought, alert, and keen-minded, two images appear, first a dim, then a clear, one When the dim image has faded away, faded as if by the passing of the blemishes, and when the clear image, cleansed of all impurities, has entered his whole being, then, entering the threshold of the mind, the Element of Heat appears In this, the Ecstasy has the colour of the morning star,[3] the Preamble is golden-coloured, the Access is coloured like the young sun rising in the east. Developing these three thought-forms of the element of heat, [6] withdrawing them from the tip of the nose, he should place them in the heart and then in the navel.

Glory to him, the Blessed One, the Worthy, the All-Enlightened One.

(*Thrice.*)

I take my refuge in the Buddha . . . etc. (p. 3) . . . for the third time.

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[1] Presumably the five named under "Nine are the states."

[2] I believe this is a physical exercise rather than an aspiration for saintship, p. 1, n. 2.

[3] O s a d h i - t ā r a k ā. S u k r a. Hesper-phosphor? The Sinhalese say that not Venus is meant, but another very small star that appears in the west (? Mercury). Clough (Sin. Dict.), quoted by Childers, has. "O s a d h i t ā r a k ā (o s a d h i, medicine, t ā r a k ā, a star), the star that presides over medicine; the morning star." No doubt the colour o d ā t a v a n ṇ ā, white, is meant. Cf. *D ī g h a - N i k ā y a*, ii, 111.

Give leave! In reverence for the teachings of the All-Enlightened One, Gotama, I strive his teachings to fulfil.

I pray for the mark of upholding, for the image of the mark, for a way to the access, for a way to ecstatic concentration, and for the flooding rapture[1] known to the inmost shrine of my being.

Nine are the states sublime . . . (p. 7).

He sits down cross-legged . . . (p. 7 f.).

When he has thus fixed his thought . . . etc. . . . then, entering the threshold of the mind, the Element of Cohesion[2] appears. In this, the Ecstasy has the brightness of the full moon with his sixteen parts complete, the Preamble has the colour of a lotus, and the Access has the colour of a yellow flower.[3] These thought-forms of the element of cohesion, withdrawing them from the tip of the nose, he should place in the heart and then in the navel.

Glory to him, the Blessed One, the Worthy, the All-Enlightened One.

(*Thrice.*)

I take my refuge in the Buddha . .

For the third time also I take my refuge in the Buddha . . .

Give leave! In reverence for . . .

I pray for the mark . . . and for the transporting rapture[4] known to the inmost shrine of my being.

When he has thus fixed his thought . . . then, entering the threshold of the mind, the Element of Mobility[5] appears. In this, the Ecstasy is like the midday sun, the Preamble is light-red like madder,[6] and the Access has the colour of the rain-cloud.[7] These thought-forms of the element of mobility, withdrawing them from the tip of the nose, he should place in the heart and then in the navel.

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1 Okkantika-pīti, joy or enthusiasm that comes like a sudden wave. See above, p. 7.

2 Āpodhātu, the essential element in water, its salient feature being cohesiveness.

3 Kinihiri-mal (pterospermum acerifolium).

4 Ubbega-pīti. See above, p. 7.

5 Vāyodhātu, or vibration, the essential element in air.

6 Mañjeṭṭhi, or orange.

7 Indigo (or blue-green, *nīla*).

Glory to him, the Blessed One, the Worthy, the All-Enlightened One.

(*Thrice.*)

I take my refuge in the Buddha . . .
For the third time also I take my refuge . . .
Give leave! In reverence for . . .
I pray for the mark . . . and for the all-pervading rapture[1] known to the inmost shrine of my being.

When he has thus fixed his thought . . . then, entering the threshold of the mind, the Element of Space[2] appears. In this, the Ecstasy is like i d d a, jasmine and lotus flowers. The Preamble is like a sheaf of peacock's feathers, and the Access black as a beetle. These thought-forms[3] of the element of space, withdrawing them from the tip of the nose, he should place in the heart and then in the navel.

[7] Having fulfilled the duties of preparation with fit worship and offerings, let him aspire to the Five Raptures at one and the same time.

Give leave! In reverence for the teachings of the All-Enlightened One, Gotama, I strive his teachings to fulfil. I pray for the mark of upholding, and for the image of the mark, for the way to the preamble, for the way to the access, for ecstatic concentration, and, among the Five Raptures known to the inmost shrine of my being, for the lesser thrill, the momentary flash, the flooding rapture, the transporting rapture, the all-pervading rapture. Nine are the states sublime. . . . Be it for Nibbāna's sake!

[*He sits down cross-legged* . . . (*saying*): "With eye-consciousness I look down . . . and prepare myself with the word ARAHAN! ARAHAN!"]

To him thus meditating both the mark of upholding and the image of the mark appear. As if penetrating the mark of upholding, cleansed

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[1] Pharana-pīti. [2] Ākāsadhātu.
[3] Ecstasy, Preamble, Access.

of all impurities, a hundred or a thousand times better than that same mark of upholding, and entering the threshold of the mind, the elements of the Five Raptures appear. Developing in them one after the other the three thought-forms,[1] well observing them, let him take them from the tip of the nose and place them in order in the navel, and carry them upward, clearly knowing the three thought-forms of the Five Raptures.

Hereafter let him fulfil the duties without fail, and, making due offerings, let him aspire to the insight of those states.

Give leave! In reverence for the teachings . . . etc. . . . fulfil.

Give leave! Give leave! Give leave!

When I have duly entered on the lesser thrill[2] in the inmost shrine of my being, I shall hold it fast in the way of right succession.[3] Even as one that hath of late recovered from disease by taking of fit medicines, may perception of mental states arise in me.

[*He sits down cross-legged . . . (saying)*: . . . I will prepare myself with the word ARAHAN! ARAHAN!]

Thus meditating and developing the idea like the blue light of a taper, let him take it from the tip of the nose and fix it in the navel. Thereafter, fulfilling the first duties without fail and making due offerings, let him aspire to the Five Raptures in the way of right succession and in reverse order.[4]

Give leave! In reverence for the teachings . . . etc. . . . (p. 8) fulfil.

Give leave! Give leave! Give leave!

When I have . . . etc. (p. 8) . . . arise in me.

[*He sits down cross-legged . . . (saying)*: . . . I will prepare myself with the word ARAHAN! ARAHAN!]

[8] To him thus meditating the element of extension appears. Attending to the Ecstasy, Preamble and Access, let him take them from the tip of the nose and place them in the way of right succession one inch above the navel.

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1 Ecstasy, Preamble, Access.
2 Khuddaka-pīti.
3 Anuloma.
4 Paṭiloma.

Give leave! Give leave! Give leave!

When I have duly entered upon the momentary flash in the inmost shrine of my being, I shall hold it fast in reverse order. Even as one that hath of late recovered from disease by taking of fit medicines, may perception of mental states arise in me!

Thus aspiring to and well observing the element of extension, let him take it up in reverse order where it was placed in the way of right succession.

Give leave! Give leave!

When I have duly entered upon the momentary flash in the inmost shrine of my being in the way of right succession, I shall hold it fast. Even as one that . . . etc.[1] . . . arise in me!

Thus aspiring to and developing the Ecstasy, Preamble and Access in the element of heat, well observing them and taking them from the tip of the nose, let him place them in the way of right succession one inch above the spot of the lesser thrill.

Give leave!

When I have duly entered upon the momentary flash in the inmost shrine of my being in reverse order . . . etc. . . . arise in me!

Thus aspiring to and well observing the element of heat, let him take it up in reverse order where it was placed in the way of right succession.

Give leave! Give leave!

When I have duly entered upon the flooding rapture in the inmost shrine of my being in the way of right succession, I shall hold it fast . . . etc. . . . arise in me!

Thus aspiring to and developing the Ecstasy, Preamble and Access in the element of cohesion, well observing them and taking them from the tip of the nose, let him place them in the way of right succession one inch above the spot of the momentary flash.

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[1] The elided part is always given in full above on the same page.

Give leave! Give leave!

When I have duly entered upon the flooding rapture in the inmost shrine of my being in the way of right succession, I shall hold it fast in reverse order. Even as one that hath of late recovered from disease by taking of fit medicines, may perception of these things arise in me!

Thus aspiring to it, let him place it in reverse order where the element of cohesion was placed in the way of right succession.

Give leave! Give leave!

When I have duly entered upon the transporting rapture in the inmost shrine of my being in the way of right succession . . . etc. . . . arise in me!

Thus aspiring, let him produce the element of mobility and place it about one inch above the spot of the flooding rapture.

Give leave!

When I have duly entered upon the transporting rapture in the inmost shrine of my being in reverse order . . . etc. . arise in me!

Thus aspiring, let him produce the element of mobility and place it upwards in reverse order where it was placed in the way of right succession.

Give leave! Give leave!

When I have duly entered on the all-pervading rapture in the inmost shrine of my being in the way of right succession . . . etc. . . . arise in me!

Thus aspiring, let him produce the element of space and place it in the way of right succession between the transporting rapture and the heart, about an inch from it[1] (or ? to occupy about an inch).

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[1] The five centres lie in a perpendicular A B C D E dropped from the forehead to the navel. The "heart" will be about an inch to the left of this line, at the top of which he places the reflex of the element of space. This seems to be the meaning of the Sinhalese u b b e g a p ī t i y a h ā h r a d a y a h ā m e d e y a t u r e a n g a l a p r a m ā n e.

I add here a note showing the centres according to Y o g a, with

[9] Give leave!

When I have duly entered on the all-pervading rapture in the inmost shrine of my being in reverse order, I shall hold it fast. Even as one that hath of late recovered from disease by taking of fit medicines, may perception of mental states arise in me!

Thus aspiring, let him produce the element of space and place it in reverse order where it was placed in the way of right succession.

Give leave! Give leave!

When I have duly entered on the lesser thrill in the inmost shrine of my being in the way of right succession . . . etc. . . . arise in me!

Thus aspiring, the element of extension will appear to him.

Give leave!

When I have duly entered on the momentary flash in the inmost shrine of my being in the way of right succession . . . etc. . . . arise in me!

Thus aspiring, the element of heat will appear to him.

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their attendant colours, etc., which I have compiled from the chapter on force-centres, in Mr. C. W. Leadbeater's *The Inner Life*.

1. The first centre, at the base of the spine, has a force radiating in four spokes which looks like a cross. Here dwells the kuṇḍalīni or "serpent-fire." When roused by concentration in Yoga this centre is a fiery orange-red, like that vital stream which comes from the spleen.

2. The second centre, at the navel or solar plexus, has a primary force with ten radiations, like petals. It is closely associated with emotion. Its predominant colour is a blend of various shades of red, and there is some green.

3. The third centre, at the spleen, specializes the vital stream coming from the sun. It pours out in six horizontal streams, the seventh being drawn in to the hub of the "wheel." This centre has six petals or undulations, radiant and sun-like.

4. The fourth centre, at the heart, is of a glowing golden colour. Each quadrant is divided into three parts, thus making twelve spokes.

5. The fifth centre, at the throat, has sixteen spokes. There is a good deal of blue in it, but its general effect is silvery and gleaming like moonlight. It is connected with vāyo-dhātu, the element of

Give leave !

When I have duly entered on the flooding rapture in the way of right succession, I shall hold it fast. Even as one that hath recovered of late from disease by taking of fit medicines, may perception of mental states arise in me !

Thus aspiring, the element of cohesion will appear to him.

Give leave !

When I have . . . the transporting rapture in the way of right succession . . . etc. . . . arise in me !

Thus aspiring, the element of mobility will appear to him.

Give leave !

When I have . . . etc. . . the all-pervading rapture in the way of right succession . . . etc. . . . arise in me !

Thus aspiring, the element of space will appear to him.

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mobility, and, when stimulated, gives power to hear sounds at a distance.

6. The sixth centre is between the eyebrows and has two halves, one rose-coloured (with some yellow), the other purplish blue. It is connected with tejodhātu, the element of heat, and gives, when developed, the power of clairvoyance, also of magnifying and contracting objects.

7. The seventh, at the top of the head, when active, is called "the thousand-petalled lotus"; its radiations are actually 960. It gives, when developed, the power of unbroken consciousness on all planes.

It will be noted that the Buddhist method (here) does not seek to arouse the centres below the navel, a process attended with great danger.

The above-mentioned centres of force are visible of course only to clairvoyant sight (etheric) of radiant energy.

It has been suggested that probably the four Mahābhūta's (great elements) of antiquity are identical with the four densities of modern science, viz.: *Earth density*, that of basalt, associated with the Newtonian velocity of sound; *Water or fluid density*, associated with molecular velocity and the equatorial velocity of the earth's rotation; *Air density* (blue) associated with the maximum velocity of gravity-*Fire density* (red) associated with the velocity of light. (See G. Sutcliffe in *The Theosophist*, Sept., 1914.)

Give leave!

When I have duly entered on the all-pervading rapture in reverse order in the inmost shrine of my being in the way of right succession, I shall hold it fast. Even as one that hath recovered of late from disease by taking of fit medicines, may perception of mental states arise in me!

Thus aspiring, the element of space will appear to him.

Give leave!

When I have . . . the transporting rapture in reverse order . . . etc. . . . arise in me!

Thus aspiring, the element of mobility will appear to him.

Give leave!

When I have . . . etc. . . . the flooding rapture in reverse order . . . arise in me!

Thus aspiring, the element of cohesion will appear to him.

Give leave!

When I have . . . etc. . . . the momentary flash in reverse order . . etc. . . . arise in me!

Thus aspiring, the element of heat will appear to him.

Give leave!

When I have . . . etc. . . . the lesser thrill in reverse order . . . etc. . . . arise in me!

Thus aspiring, the element of extension will appear to him.

Here endeth the Order Due.

THE GRASPING OF THE SIX SOUNDS.

[10] *When he has without fail performed the first duties and done the offerings due (let him say)*:

Give leave!

In reverence for the teachings of the all-enlightened one, Gotama, I strive his teachings to fulfil (*as above*).

Give leave! Give leave! Give leave!

Meditating on the grasping of the six sounds[1] in the inmost shrine of my being, I aspire to attain the lesser thrill in the way of right succession. . . . Even as one that hath recovered of late from disease by taking of fit medicines, may perception of mental states arise in me!

[*He sits down* . . . *etc.* . . . ARAHAN! ARAHAN!][2]

Give leave! Give leave!

Meditating on the six words . . . etc. . . . the lesser thrill in reverse order . . . etc. . . . arise in me!

Give leave!

Meditating on the flooding rapture[3] . . . in the way of right succession . . . etc. . . . arise in me!

Give leave! Give leave . . . . etc. . . .

. . . flooding rapture in reverse order . . . etc. . . . arise in me!

Give leave! Meditating on the six words . . . etc. . . . the all-pervading rapture in the way of right succession . . . etc. . . . arise in me!

Give leave! Meditating on the six words . . . etc. . . . the all-pervading rapture in reverse order . . . etc. . . . arise in me!

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[1] *Cha-sadda-gahanaṁ*. *Sadda* is "word" *or* "sound." By the six might conceivably be meant the letters in Arahan (see p. 1), were it not that the "Six Pairs" dealt with in detail on p. 31 f. are also called the SIX Sadda's. These are a classic feature in Buddhist self-analysis; the dwelling on separate syllables in a word is not a Buddhist characteristic, and the exception above may be borrowed from Vedântist usage. Cf. *Taitt. Up.*, I. 8; *Bṛhad. Up.*, V. 2 f., 12, and many others.

[2] See p. 1.

[3] Khanikā-pīti, "the momentary flash," is omitted here apparently by mistake.

Give leave! Meditating on the momentary flash in the way of right succession. . . . Even as one that hath of late recovered from disease by taking of fit medicines, may perception of mental states arise in me!

. . momentary flash in reverse order . . .

. . . transporting rapture in the way of right succession . . .

. transporting rapture in reverse order . . .

. the lesser thrill in the way of right succession . . .

. . . the flooding rapture in the way of right succession . . .

. . . the all-pervading rapture in the way of right succession . . .

. . . the momentary flash in the way of right succession . . .

. . . the transporting rapture in the way of right succession . . .

. . . the transporting rapture in reverse order . . .

. . the momentary flash in reverse order . . .

. . . the all-pervading rapture in reverse order . . .

. . the flooding rapture in reverse order . . .

. . . the lesser thrill in reverse order . . .

Here ends the meditation on the Grasping of the Six Sounds.

THE SPAN.

When he has without fail performed the first duties and made the offerings due (let him say):

In reverence for the teachings of the All-Enlightened One, Gotama, I strive his teachings to fulfil.

Give leave! Give leave! Give leave!
Meditating on the span[1] in the inmost shrine of my being.

[1] The "span" is, I suppose, the distance from the navel to the heart; each of its angala's is the focus of a concentration. *Cf.* p. 13, *n.* 1.

I aspire to attain the lesser thrill, the flooding rapture, the all-pervading rapture [11] in the way of right succession. Even as one that hath of late recovered from disease by taking of fit medicines, may perception of mental states arise in me!

[*He sits down* . . . *etc.* . . . prepare myself with the word ARAHAN! ARAHAN!][1]

Meditating on the all-pervading rapture, the flooding rapture, the lesser thrill in reverse order . . . etc. . . . arise in me!

. . . the momentary flash, the transporting rapture, in the way of right succession . . .

. . . the transporting rapture, the momentary flash in reverse order . . .

. . . the lesser thrill, the flooding rapture, the all-pervading rapture in the way of right succession . . .

. . . the transporting rapture, the momentary flash in reverse order . . .

. . . the all-pervading rapture, the flooding rapture, the lesser thrill in reverse order . . . etc. . . . arise in me!

THE AGGREGATE OF ELEMENTS.[2]

When he has without fail performed the first duties and done the offerings due (let him say):

Give leave! In reverence for . . . fulfil (*as in The Span*). Give leave! Give leave! Give leave!

Meditating on the aggregate of elements in the inmost shrine of my being, I aspire to attain the lesser thrill, the momentary flash, the flooding rapture in the way of right succession . . . etc. . . . arise in me!

[*He sits down* . . . *etc.* . . . with the word ARAHAN! ARAHAN!]

---

[1] See p. 1. [2] Dhātu-samūhaṃ.

Give leave! Give leave! Give leave!

Meditating on the aggregate of elements in the inmost shrine of my being, I aspire to attain the all-pervading rapture. the transporting rapture, the flooding rapture, the momentary flash, the lesser thrill in reverse order. Even as one that hath of late recovered from disease by taking of fit medicines, may perception of mental states arise in me!

Here ends the Aggregate of Elements.

THE FOURFOLD SYSTEM.[1]

When he has without fail performed the first duties and done the offerings due (let him say):

Give leave! Give leave! Give leave!

Meditating on the Fourfold System in the inmost shrine of my being, I aspire to attain the lesser thrill, the momentary flash in the way of right succession . . . etc. . . . arise in me!

[*He sits down* . . . with the word ARAHAN! ARAHAN!]

Give leave! Give leave!

Meditating on the Fourfold System in the inmost shrine of my being, I aspire to attain the momentary flash and the lesser thrill in reverse order . . . etc. . . . arise in me!

Give leave! Give leave!

Meditating . . . etc. . . . the momentary flash in the way of right succession . . . etc. . . . arise in me!

[12] . . . the flooding rapture in reverse order . . .

. . . the transporting rapture in the way of right succession . . .

. . . the flooding rapture in reverse order . . .

---

[1] Catu-nayaṃ. This and the next section refer probably to Jhāna. *Bud. Psy. Ethics*, pp. 43, 52.

Meditating on the all-pervading rapture in the way of right succession. . . . Even as one that hath of late recovered from disease by taking of fit medicines, may perception of mental states arise in me!

. . . the all-pervading rapture in reverse order . . .

. . . the lesser thrill, the momentary flash in the way of right succession . . .

. . . the flooding rapture in the way of right succession . . .

. . . the transporting rapture in the way of right succession . . .

. . . the all-pervading rapture in the way of right succession . . .

. . . the all-pervading rapture in reverse order . . .

. . . the transporting rapture in reverse order . . .

. . . the flooding rapture in reverse order . . .

. . . the momentary flash, the lesser thrill in reverse order

. . . etc. . . . arise in me!

THE FIVEFOLD SYSTEM (*as above*).

When he has without fail . . . *etc.* . . .

Give leave! Give leave!

Meditating on the Fivefold System in the inmost shrine of my being, I aspire to attain the lesser thrill in the way of right succession . . . etc. . . . arise in me!

[*He sits down* . . . *etc.* . . . with the word ARAHAN! ARAHAN!]

. . . the lesser thrill in reverse order . . .

. . . the momentary flash in the way of right succession . . .

. . . the momentary flash in reverse order[1] . . .

---

[1] In the text Khaṇika-pītim is put twice by error.

Meditating on the flooding rapture in the way of right succession. . . . Even as one that hath of late recovered from disease by taking of fit medicines, may perception of mental states arise in me!

. . . the flooding rapture in reverse order . . .

. . . the transporting rapture in the way of right succession . . .

. . . the transporting rapture in reverse order . . .

. . . the all-pervading rapture in the way of right succession . . .

. . . the all-pervading rapture in reverse order . . .

. . . the lesser thrill in the way of right succession . . .

. . . the momentary flash in the way of right succession . . .

. . . the flooding rapture in the way of right succession . . .

. . . the transporting rapture in the way of right succession . . .

. . . the all-pervading rapture in the way of right succession . . .

. . . the all-pervading rapture in reverse order . . .

. . . the transporting rapture in reverse order . . .

[13] . . . the flooding rapture in reverse order . . .

. . . the momentary flash in reverse order . . .

. . . the lesser thrill in reverse order . . .

THE HEART.

When he has without fail . . . etc. . . . (*as above*).

Give leave! Give leave! Give leave!

Meditating on the heart[1] in the inmost shrine of my being, I aspire to attain the lesser thrill in the way of right succession . . . etc. . . . arise in me!

[*He sits down . . . etc.* . . . the word ARAHAN! ARAHAN!]

. . . the lesser thrill in reverse order. . . .

---

[1] When this manual was compiled, the heart was, by the orthodox teaching, considered to be the seat or basis (v a t t h u) of mind (m a n o).

Meditating on the momentary flash in the way of right succession. . . . Even as one that hath of late recovered from disease by taking of fit medicines, may perception of mental states arise in me!

. . . the momentary flash in reverse order . . .

. . . the flooding rapture in the way of right succession . . .

. . . the flooding rapture in reverse order . . .

. . . the transporting rapture in the way of right succession . . .

. . . the transporting rapture in reverse order . . .

. . . the all-pervading rapture in the way of right succession . . .

. . . the all-pervading rapture in reverse order . . .

. . . the lesser thrill in the way of right succession . . .

. . . the momentary flash in the way of right succession . . .

. . . the flooding rapture in the way of right succession . . .

. . the transporting rapture in the way of right succession . . .

. . . the all-pervading rapture in the way of right succession . . .

. . . the all-pervading rapture in reverse order . . .

. . . the transporting rapture in reverse order . . .

. . . the flooding rapture in reverse order . . .

. . . the momentary flash in reverse order . . .

. . . the lesser thrill in reverse order . . .

SELF-COLLECTEDNESS.

When he has without fail . . . etc. . . . (*as above*).

Give leave! Give leave! Give leave!

Meditating on Self-Collectedness[1] in the inmost shrine of my being, I aspire to attain the lesser thrill in the way of right succession . . . etc. . . . arise in me!

[*He sits down* . . . *etc.* . . . the word ARAHAN! ARAHAN!]

(*All as in last section.*)

---

[1] Samādhi.

THE LASTING OF THE LAW.[1]

[14] When he has without fail . . . etc. . . . (*as above*).

Give leave! Give leave! Give leave!

Meditating on the Lasting of the Law in the inmost shrine of my being, I aspire to attain the lesser thrill in the way of right succession. Even as one that hath of late recovered from disease by taking of fit medicines, may perception of these things arise in me!

(*As in the last section but one.*)

THE WAY OF MAKING WAX-TAPER OFFERINGS FOR THE FIVEFOLD RAPTURE.

When he has without fail performed the first duties and done the offerings due, let him aspire to the Fivefold Rapture, making offerings of wax-taper lights.

Give leave! In reverence for the teachings of the all-enlightened one, Gotama, I strive his teachings to fulfil.

I ask for . . . etc. . . . (p. 7) . . . the lesser thrill.

Nine are the States Sublime[2] . . . etc. . . . (p. 8) . . be it for Nibbāna's sake.

[*He sits down* . . . *etc.* (p. 8) . . . the word Arahan! Arahan!]

When he has thus fixed his thought, alert and keen-minded . . . then, entering the threshold of the mind, . . . the element of extension appears. Developing these three thought-forms of the element of extension, withdrawing them from the tip of the nose, let him place them about one inch above the navel, and continue meditating till the taper has burned about two inches. Then, made aware by the noise of the first candle-stick[3] falling, let him squat down[4] and say thus:

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[1] Dhamma-tira-ṭṭhitika.

[2] The Four Paths, the Four Fruits and Nibbāna.

[3] "Candle-stick" here means a piece of wood stuck into the taper, which falls when the wax melts through the burning of the wick (*see* Intr. Prof. Rh. D. XIII, Pāli text).

[4] Ukkutikayen, "sit on the hams," without touching the ground with the seat.

Give leave! Give leave! Give leave!

Meditating on the candle-stick in the inmost shrine of my being, I shall hold fast the lesser thrill in the way of right succession. Even as one that hath of late recovered from disease by taking of fit medicines, may perception of mental states arise in me!

Thus aspiring that same element of extension appears to him. Developing the three thought-forms[1] therein and withdrawing them from the tip of the nose, let him place them upwards in the way of right succession where the access and the preamble were placed, and continue meditating till the taper has burned about one inch and the second candle-stick falls down. Then, rising at that token, let him again squat down and say thus:

Give leave! Meditating on . . . etc. . . . momentary flash in the way of right succession . . . etc. . . . arise in me!

Thus aspiring for, and well observing the element of heat, let him place it about an inch above (the spot of) the lesser thrill and continue meditating until the taper has burned about an inch. Then, at the noise of the candle-stick falling, let him rise up and again squat down and say thus:

[15] Give leave! Meditating on . . . etc. . . . the flooding rapture in the way of right succession . . . etc. . . . arise in me!

Thus aspiring the element of cohesion appears to him. Developing the three thought-forms therein, well observing them and withdrawing them from the tip of the nose, let him place them an inch above (the spot of) the momentary flash in the way of right succession, and continue meditating until the fourth candle-stick falls down. Then. rising at that token, he should say thus:

Give leave! Meditating on . . . etc. . . .. the transporting rapture in the way of right succession . . . etc. . . . arise in me!

Thus aspiring the element of mobility appears to him. . . . Developing . . . place them an inch above (the spot of) the flooding rapture in the way of right succession, and continue meditating until the

[1] As above, a p p a n ā, p a r i k a m m a and u p a c ā r ā.

taper has burned one inch and the fifth candle-stick falls down. Then, rising at that token, he should squat down and say:

Give leave! Meditating on the all-pervading rapture in the way of right succession. . . . Even as one that hath of late recovered from disease by taking of fit medicines, may perception of mental states arise in me!

Thus aspiring the element of space appears to him. Developing the three thought-forms therein and well observing them, let him place them between (the spot of) the lesser thrill and the heart, about an inch from it, and continue meditating till the taper has burned about an inch and the sixth candle-stick falls down. Then, rising at that token, without making the ardent aspiration, let him place the element of extension, as before, below the heart and continue meditating till the taper has burned about an inch and the seventh candle-stick falls down. Then, at that token, aware and sitting in the same posture for the fixing of the mind, let him develop the element of extension in that same lesser thrill, as before, and continue meditating till the taper has burned about an inch and the eighth candle-stick falls down; by which token he should know the way of attainment in the way of right succession. The way of observing the reverse order was said above. Beginning with the access of the element of extension developed in the lesser thrill and going on to the preamble let him place them upwards in reverse order where they were placed in the way of right succession, and continue meditating till the taper has burned about two inches and the candle-stick falls. Then let him squat down and thus say:

Give leave! Meditating on the candle-stick within the inmost shrine of my being, I shall hold fast the lesser thrill in reverse order. . . . etc. . . . arise in me.

Thus aspiring the element of extension appears to him. [16] Placing it upwards in reverse order where it was placed in the way of right succession, let him continue meditating till the taper has burned about an inch and the second candle-stick falls. Then let him squat down and say thus:

Give leave! Meditating on . . . the momentary flash . . . etc. . . . arise in me!

Thus aspiring the element of heat appears to him. Carefully placing it in reverse order where it was placed in the way of right succession, let him continue meditating till the taper has burned about one inch and the third candle-stick falls. Then let him squat down and say thus:

Give leave! Meditating on the flooding rapture in reverse order. Even as one that hath of late recovered from disease by taking of fit medicines, may perception of mental states arise in me!

Thus aspiring the element of cohesion appears to him. Carefully placing it in reverse order where it was well placed in the way of right succession . . . let him continue meditating till the fourth candle-stick falls.[1] Then let him squat down and thus say:

Give leave! Meditating on . . . etc. . . . the lesser thrill in reverse order . . . etc. . . . arise in me!

Thus aspiring the element of mobility appears to him. Carefully placing it in reverse order where it was well placed in the way of right succession, let him continue meditating till the taper has burned about an inch and the fifth candle-stick falls. . . . Then let him . . . thus say:

Give leave! Meditating on . . . the all-pervading rapture in reverse order . . . etc. . . . arise in me!

Thus aspiring the element of space appears to him. . . . Carefully placing it in reverse order . . . etc. . . . the sixth candle-stick falls. Then, as above, observing the element of extension placed below the heart in reverse order where it was placed in the way of right succession, let him continue meditating till the taper has burned about an inch and the seventh candle-stick falls down. Developing this element for the sake of concentration, let him place it in reverse order where it was placed in the way of right succession, and continue meditating till the taper has burned about one inch and the eighth candle-stick falls down.

THE TASK OF SELF-CONTROL.

When he has without fail performed the first duties and done the offerings due (let him say):

Give leave! In reverence for the teachings of the all-enlightened one, Gotama, I strive his teachings to fulfil (*as above*).

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[1] The fourth candle-stick is omitted in the text.

Give leave! Meditating on the task of bodily control[1] in the inmost shrine of my being, I shall hold fast the lesser thrill in the way of right succession. Even as one that hath of late recovered from disease by taking of fit medicines, may perception of mental states arise in me!

[*He sits down . . . etc* . . . the word ARAHAN! ARAHAN!]

[17] Thus aspiring the element of extension appears to him. On the right of the navel there is a sinew extending about four inches, called s a r v a n g a n a r a h u,[2] which reaches downwards to the knee-joint. Developing in this element the three thought-forms, withdrawing them from the tip of the nose and observing the spots common to the navel, let him place them upwards about one inch above it in the way of right succession

Give leave! Meditating . . . etc . . . the lesser thrill in reverse order . . . etc. . . . arise in me!

Thus aspiring and well observing the element of extension, let him place it upwards in reverse order where it was placed in the way of right succession.

Give leave! Meditating . . . etc. . . . the momentary flash in the way of right succession . . . etc. . . . arise in me!

Thus aspiring the element of heat appears to him. Let him carefully place it about an inch above (the spot of) the lesser thrill in the way of right succession.

Give leave! Meditating on . . . the momentary flash in reverse order . . . etc. . . . arise in me!

Thus aspiring let him place the element of heat upwards in reverse order where it was placed in the way of right succession.

Give leave! Meditating . . . etc. . . . the flooding rapture in the way of right succession . . . etc. . . . arise in me!

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[1] K ā y a - v a s ī v a t t a ŋ s a m ā d a y i t v ā. *Kāya* is an ambiguous term and may refer to control of *mental* factors. See *Compendium*, 96, n. 3, and below (p. 30).

[2] S a r v a n g a, "spreading everywhere."

Thus aspiring . . . etc. . . . let him place the element of cohesion about an inch above (the spot of) the momentary flash in the way of right succession.

Give leave! Meditating the flooding rapture in the reverse order. . . . Even as one that hath of late recovered from disease by taking of fit medicines, may perception of mental states arise in me!

Thus aspiring . . . etc. . . . let him place the element of cohesion in reverse order where it was placed in the way of right succession.

Give leave! Meditating on . . . the transporting rapture in the way of right succession . . . etc. . . . arise in me!

Thus aspiring the element of mobility appears to him. Let him carefully place it about an inch above (the spot of) the flooding rapture in the way of right succession.

Give leave! Meditating on . . . the transporting rapture in reverse order . . . etc. . . . arise in me!

Thus aspiring . . . etc. . . . let him place the element of mobility in reverse order where it was placed in the way of right succession.

Give leave! Meditating on . . . the all-pervading rapture in the way of right succession . . . etc. . . . arise in me!

[18] Thus aspiring the element of space appears to him. Let him place it in the way of right succession between the region of the breast and (the spot of) the transporting rapture, so that there is about an inch between the two.

Give leave! Meditating on . . . etc. . . . the all-pervading rapture in reverse order . . . etc. . . . arise in me!

Thus aspiring . . . etc. . . . let him place it in reverse order where it was placed in the way of right succession. Henceforth observing the process of ardently aspiring for the objects of meditation on the Fivefold Rapture, developed in the nerve pervading the whole body, let him attain them both in the way of right succession and in reverse order.

. . . the lesser thrill in the way of right succession . . .

. . . the momentary flash in the way of right succession . . .

Meditating on the flooding rapture in the way of right succession. . . . Even as one that hath of late recovered from disease by taking of fit medicines, may perception of mental states arise in me!

. . . the transporting rapture in the way of right succession . . .

. . . the all-pervading rapture in reverse order . . .

. . . the transporting rapture in reverse order . . .

. . . the flooding rapture in reverse order . . .

. . the momentary flash in reverse order . . .

. . . the lesser thrill in reverse order . . . arise in me!

Here ends the Meditation of the Fivefold Zest.

THE GRASPING OF THE SIX PAIRS.[1]

THE ORDER DUE.

After the fivefold zest, when he has without fail performed the first duties and done the offerings due, of the six pairs[2] let him take as object of his thought repose of mental factors[3] (and say):

Give leave! In reverence for the teachings . . . to fulfil.

I pray for the mark of upholding, the image of the mark, the way to the access, the way to ecstatic concentration and the repose of mental factors, from among the six pairs, in the inmost shrine of my heart.

Nine are the states sublime . . . be it for Nibbāna's sake.

[*He sits down* . . . *etc.* . . . ARAHAN! ARAHAN!]

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[1] See above (p. 17). [2] See *Buddh. Psycholog. Ethics*, § 40, p. 23.

[3] Kāyapassaddhi is a state free from pain; "coolness" replaces excitement. We have, as S. Z. Aung has pointed out, the authority of Buddhaghosa (*Atthasālinī*, 150) for rendering kāya here, not by "body" or "sense" (*Bud. Psy. Eth.*, § 40), but by the three middle aggregates of feeling, perception and "mental properties," esp. will (cetanā), as contrasted with consciousness as undifferentiated mind (citta). Whatever may have been the original teaching, this has at any rate been the traditional doctrine from Buddhaghosa's time or earlier. See *Compendium*, p. 96, n. 3.—ED.

Thus meditating, both the mark of upholding and the image of the mark appear to him. As if penetrating the mark of upholding, cleansed of all impurities, a hundred or a thousand times better than that same mark of upholding, penetrating the stream of sub-conscious life and entering the threshold of the mind, the element of cohesion appears.

Developing in them, one after another, the three thought-forms. and well observing them, let him take them from the tip of the nose and place them in the heart and then in the navel.

[19] When he has without fail performed the first duties and done the offerings due, let him aspire for repose of mind.

Give leave! In reverence for the teachings of the all-enlightened one, Gotama, I strive his teachings to fulfil.

I pray for . . . etc. . . . repose of mind, in the six pairs in the inmost shrine of my being.

Nine are the states sublime . . . for Nibbāna's sake.

[*He sits down . . . etc.* . . . ARAHAN! ARAHAN!]

When he has thus fixed his thought, alert, keen-minded, the element of cohesion appears to him. Developing the three thought-forms therein, let him place them in the heart and then in the navel. When he has without fail performed the first duties and done the offerings due, let him aspire for buoyancy of mental factors[1] as his object of meditation.

Give leave! In reverence for the teachings . . . to fulfil.

I pray for . . . the buoyancy of mental factors, in the six pairs, in the inmost shrine of my being.

Nine are the states sublime . . . be it for Nibbāna's sake.

[*He sits down . . . etc.* . . . ARAHAN! ARAHAN!]

Thus meditating on the word ARAHAN, working it into the inbreathing and the outbreathing, the element of heat appears to him Developing . . . in the navel.

When he has without fail . . . offerings due . . . (*let him say*):

Give leave! In reverence for . . . fulfil.

Give leave! I pray for . . . etc. . . . buoyancy of mind. in the six pairs . . . etc.

Nine are the states sublime . . . etc. . . . ARAHAN! ARAHAN!

---

[1] Kāyalahutā is "lightness," as opposed to stupor. It is "the capacity of changing quickly."

Thus meditating, the element of heat appears as in the case of buoyancy of mental factors. Let him develop its three thought-forms and place them in the heart and then in the navel.

When he has without fail . . . fulfil.

I pray for . . . etc. . . . plasticity of mental factors in the inmost shrine of my being.

Nine are the states sublime . . . etc. . . . ARAHAN! ARAHAN!

Thus meditating, the element of extension appears to him. Well observing its three thought-forms . . . etc. . . . in the navel.

When he has without fail . . . etc. . . . plasticity of mind, in the six pairs, in the inmost shrine of being.

Nine are the states sublime . . . etc. . . . ARAHAN! ARAHAN!

Thus meditating . . . etc. . . . in the navel.

When he has without fail . . . etc. . . . wieldiness of mental factors,[1] in the six pairs.

Nine are the states sublime . . . etc. . . . ARAHAN! ARAHAN!

Thus meditating, the element of cohesion appears to him . . . etc. . . .

Well observing . . . heart . . . navel.

[20] When he has without fail . . . etc. . . . wieldiness of mind, in the six pairs.

Nine are the states sublime . . . etc. . . . ARAHAN! ARAHAN!

Thus meditating, the element of cohesion . . . etc. . . . navel.

When he has without fail . . . etc. . . . fitness of mental factors,[2] in the six pairs.

Nine are the states . . . etc. . . . ARAHAN! ARAHAN!

---

[1] Kammaññatā, *Dham. Sang.*, *loc. cit.*, "workableness, or serviceableness for good action."

[2] Kāyapāguññatā, "the antithesis to illness and diffidence."

Thus meditating, the element of mobility appears to him. . . . Well observing its three thought-forms let him place them in the heart and then in the navel.

When he has without fail . . . etc. . . . fitness of mind, in the six pairs.

Nine are the states . . . etc. . . . ARAHAN ! ARAHAN !

Thus meditating . . . etc. . . . element of mobility . . . etc. . . . navel.

Nine are the states . . . etc. . . . ARAHAN ! ARAHAN !

When he has . . . etc. . . . rectitude of mental factors,[1] in the six pairs.

Thus meditating . . . etc. . . . the element of space . . . etc. . . . navel.

When he has . . . etc. . . . rectitude of mind, in the six pairs.

Nine are the states . . . etc. . . . ARAHAN ! ARAHAN !

Thus meditating . . . etc. . . . element of space . . . etc. . . . navel.

When he has . . . etc. . . . in the six pairs.

Repose of mental factors.	Wieldiness of mental factors.
Repose of mind.	Wieldiness of mind.
Buoyancy of mental factors.	Fitness of mental factors.
Buoyancy of mind.	Fitness of mind.
Plasticity of mental factors.	Rectitude of mental factors.
Plasticity of mind.	Rectitude of mind.

Nine are the states . . . etc. . . . ARAHAN ! ARAHAN !

Thus meditating, two images appear to him, first a dim, then a clear one. When the dim image has faded away, faded as if by the passing of the blemishes, and when the clear image, cleansed of all impurities, has penetrated the stream of sub-conscious life, then, entering the threshold of the mind, all the three thought-forms of the object of meditation called the six pairs appear to him. Well observing them and withdrawing them from the tip of the nose, let him place them upwards in the navel. Developing all the three thought-forms of the six pairs, and performing without fail the first duties and having done the offerings due, let him aspire for the perception of mental states.[2]

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[1] Kāyujjukatā, "the antithesis of crookedness, deception (māyā) and craftiness."

[2] Dhammasaññā.

Give leave ! In reverence for . . . etc. . . . fulfil (*as above*).

[21] Give leave ! Give leave ! Give leave !

When I have duly attained in the inmost shrine of my being the repose of mental factors and repose of mind, in the six pairs, in the way of right succession. . . . Even as one that hath of late recovered from disease by taking of fit medicines, may perception of mental states arise in me !

[*He sits down* . . . *etc.* . . . ARAHAN !]

Thus meditating and well observing the perception of mental states, withdrawing it from the tip of the nose, let him place it in the navel and then aspire for the six pairs as objects of meditation. The process of attaining both in the way of right succession and in reverse order will follow.

Give leave ! Give leave ! Give leave !

When I have duly . . . etc. . . . arise in me.

Thus aspiring and well observing in the element of cohesion the three thought-forms, let him withdraw them from the tip of the nose and place them in the way of right succession one inch above the navel.

Give leave ! When I have duly entered the inmost shrine of my being, I shall attain repose of mind and repose of mental factors in reverse order . . . etc. . . . arise in me.

Thus aspiring and well observing them in the element of cohesion from the access to the ecstasy, let him place them upwards in reverse order where they were placed in the way of right succession.

Give leave ! When I have . . . etc. . . . in the inmost shrine of my being the repose of mental factors and repose of mind, in the way of right succession . . . etc. . . . arise in me.

Thus aspiring, the element of heat appears to him. Developing the three thought-forms . . . and well observing them, let him place them about an inch above the (spot of) repose of mental factors in the way of right succession.

Give leave ! When I have . . . etc. . . . I shall attain in the inmost shrine of my being buoyancy of mind and buoyancy of mental factors, in reverse order . . . etc. . . . arise in me.

Thus aspiring and earnestly meditating, he attains the element of heat. Well observing the three thought-forms from the access to the ecstasy in the element of heat . . . etc. . . . let him place them in reverse order where they were placed in the way of right succession.

Give leave! When I have . . . etc. . . . plasticity of mental factors and plasticity of mind in the way of right succession. . . . Even as one that hath of late recovered from disease by taking of fit medicines, may perception of mental states arise in me.

Thus aspiring, the element of extension . . . etc. . . . well observing let him place them about an inch above the buoyancy of mental factors . . . etc. . . . in the way of right succession.

Give leave! When I have . . . etc. . . . buoyancy of mind and buoyancy of mental factors in reverse order . . . etc. . . . arise in me.

[22] Thus aspiring . . . etc. . . . the element of extension . . . thought-forms . . . etc. . . .

Give leave! . . . Wieldiness of mental factors and wieldiness of mind in the way of right succession . . . etc. . . . arise in me.

Thus aspiring, the element of cohesion appears to him. Well observing it let him place it about an inch above the (spot of) buoyancy of mental factors and buoyancy of mind in the way of right succession.

Give leave! When I have . . . etc. . . . in the inmost shrine of my being, in the six pairs, wieldiness of mind in reverse order . . . etc. . . . arise in me!

Thus aspiring and well observing them from the access to the ecstasy in the element of cohesion, let him place them upwards in reverse order where they were placed in the way of right succession.

Give leave! When I have . . . etc. . . . fitness of mental factors and fitness of mind, in the way of right succession . . . etc. . . . arise in me.

Thus . . . etc. . . . the element of mobility . . . developing its thought-forms, let him place them about an inch above the wieldiness of mental factors in the way of right succession.

Give leave! When I have . . . fitness of mind, in reverse order. Even as one that hath of late recovered from disease by taking of fit medicines, may perception of mental states arise in me!

Thus . . . etc. . . . the element of mobility . . . developing . . . etc. . . . in reverse order where it was placed in the way of right succession.

Give leave! When I have . . . in the six pairs, developed rectitude of mental factors and rectitude of mind in the way of right succession . . . etc. . . . arise in me.

Thus aspiring and having developed the element of space, well observing its thought-forms, withdrawing them from the tip of the nose, let him place them about an inch away between the (spot of) rectitude of mental factors and the heart.

Give leave! When I have . . . in the six pairs, developed rectitude of mind and rectitude of mental factors in reverse order . . . etc. . . . arise in me.

Thus aspiring . . . in the element of space . . . upwards in reverse order . . . succession. Hereafter let the way of attaining in the way of right succession and in reverse order be done while aspiring.

Give leave! When I have . . . etc. . . . in the six pairs . . . repose of mental factors in the way of right succession . . . etc. . . . arise in me.

Give leave . . . in the six pairs . . .

. . . Buoyancy of mental factors and buoyancy of mind in the way of right succession . . .

. . . Plasticity of mental factors and plasticity of mind in the way of right succession . . .

. . . Wieldiness of mental factors and wieldiness of mind in the way of right succession . . .

. . . Fitness of mental factors and fitness of mind in the way of right succession . . .

. . . Rectitude of mental factors and rectitude of mind in the way of right succession . . .

[23] Rectitude of mind and rectitude of mental factors in reverse order . . . etc. . . . (*and so on in reverse order to*). Even as one that hath of late recovered from disease by taking of fit medicines, may perception of mental states arise in me!

Here ends the Order Due.

THE SIX WORDS.

When he has without fail performed the first duties and done the offerings due (*let him say*):

Give leave! In reverence for . . . etc. . . . to fulfil (*as above*).

Give leave! Of the six pairs, taking the six words as object of meditation in the inmost shrine of my being, I shall . . . repose of mental factors and repose of mind in the way of right succession . . . etc. . . . arise in me!

[*He sits down . . . etc. . . .* ARAHAN! ARAHAN!]

. . . Repose of mind and repose of mental factors in reverse order . . .

. . . Plasticity of mental factors and plasticity of mind in the way of right succession . . .

. . . Plasticity of mind and plasticity of mental factors in reverse order . . .

. . . Wieldiness of mental factors and wieldiness of mind in the way of right succession . . .

. . . Wieldiness of mind and wieldiness of mental factors in reverse order . . .

. . . Rectitude of mental factors and rectitude of mind in the way of right succession . . .

. . . Rectitude of mind and rectitude of mental factors in reverse order . . .

. . . Buoyancy of mental factors and buoyancy of mind in the way of right succession . . .

. . . Buoyancy of mind and buoyancy of mental factors in reverse order . . .

. . . Fitness of mental factors and fitness of mind in the way of right succession. Even as one that hath of late recovered from disease by taking of fit medicines, may perception of mental states arise in me!

. . . Fitness of mind and fitness of mental factors in reverse order . . . etc. . . . arise in me.

. . . Repose of mental factors and repose of mind in the way of right succession . . .

. . . Plasticity of mental factors and plasticity of mind in the way of right succession . . .

. . . Wieldiness of mental factors and wieldiness of mind in the way of right succession . . .

. . . Rectitude of mental factors and rectitude of mind in the way of right succession . . .

. . . Wieldiness of mental factors and wieldiness of mind in the way of right succession . . .

. . . Fitness of mental factors and fitness of mind in the way of right succession . . .

. . . Fitness of mind and fitness of mental factors in reverse order . . . (*and so on in reverse order*).

THE SPAN.

When he has without fail performed the first duties and done the offerings due (*let him say*):

Give leave! In reverence . . . fulfil (*as above*).

[24] Give leave! Give leave! Give leave! Meditating on the span in the inmost shrine of my being, of the six pairs I shall hold fast:

. . . Repose of mental factors and repose of mind . . .

. . . Plasticity of mental factors and plasticity of mind . . .

. . . Wieldiness of mental factors and wieldiness of mind . . .

. . . Rectitude of mental factors and rectitude of mind in

the way of right succession. Even as one that hath of late recovered from disease by taking of fit medicines, may perception of these things arise in me!

[*He sits down* . . . *etc.* . . . ARAHAN! ARAHAN!]

Give leave! Meditating on the span . . . etc. . . .

. . . Rectitude of mind and rectitude of mental factors . . .

. . . Wieldiness of mind and wieldiness of mental factors . . .

. . . Buoyancy of mind and buoyancy of mental factors . . .

. . . Repose of mind and repose of mental factors in reverse order. . .

Give leave! Meditating on the span . . . etc. . . .

. . . Plasticity of mental factors and plasticity of mind . . .

. . . Fitness of mental factors and fitness of mind in the way of right succession . . .

Give leave! . . .

. . . Fitness of mind and fitness of mental factors . . .

. . . Buoyancy of mind and buoyancy of mental factors in reverse order. . . .

Give leave! Meditating on the span . . .

. . . Plasticity of mental factors and plasticity of mind . . .

. . . Wieldiness of mental factors and wieldiness of mind . . .

. . . Rectitude of mental factors and rectitude of mind . . . in the way of right succession . . . arise in me.

Give leave! Meditating on the span . . . etc. . . .

. . . Buoyancy of mental factors and buoyancy of mind . . .

. . . Fitness of mental factors and fitness of mind in the way of right succession . . .

Give leave! . . .

. . . Fitness of mind and fitness of mental factors . . .

. . . Buoyancy of mind and buoyancy of mental factors . . .

Give leave! . . .

. . . Rectitude of mind and rectitude of mental factors . . .

. . . Wieldiness of mind and wieldiness of mental factors . . .

. . . Plasticity of mind and plasticity of mental factors . . .

. . Repose of mind and repose of mental factors . . . in reverse order. Even as one that hath of late recovered from disease by taking of fit medicines, may perception of mental states arise in me!

THE AGGREGATE OF ELEMENTS.

[25] When he has without fail performed the first duties and done the offerings due (*let him say*):

Give leave! In reverence for . . . fulfil (*as above*).

Give leave! Meditating on the element-group in the inmost shrine of my being, of the six pairs I shall hold fast:

. . . Repose of mental factors and repose of mind . . .

. . . Buoyancy of mental factors and buoyancy of mind . . .

. . . Plasticity of mental factors and plasticity of mind . . .

. . . Wieldiness of mental factors and wieldiness of mind . . .

. . . Fitness of mental factors and fitness of mind . . .

. . . Rectitude of mental factors and rectitude of mind in the way of right succession . . . etc. . . . arise in me.

[*He sits down* . . . *etc.* . . . ARAHAN!]

Give leave! Meditating on the element-group . . . etc. . . . of the six pairs . . . rectitude of mind and rectitude of mental factors . . . (*and so on*) . . . etc. . . . in reverse order . . . arise in me.

THE FOURFOLD SYSTEM.

When he has . . . offerings due (*let him say*):

Give leave ! . . . etc. . . . fulfil (*as above*).

Give leave ! Meditating on the four ways within the inmost shrine of my being, of the six pairs I shall hold fast:

. . . Repose of mental factors and repose of mind . . .

. . . Buoyancy of mental factors and buoyancy of mind . . .

. . . Plasticity of mental factors and plasticity of mind . . . in the way of right succession. Even as one that hath of late recovered from disease by taking of fit medicines, may perception of these things arise in me.

[*He sits down* . . . *etc.* . . . ARAHAN !]

Give leave ! Meditating . . . etc. . . . of the six pairs I shall hold fast:

. . . Plasticity of mind and plasticity of mental factors (*as above*) in reverse . . . etc. . . . arise in me.

Give leave ! Meditating . . . etc. . . . of the six pairs let:

. . . Wieldiness of mental factors and wieldiness of mind in the way of right succession . . . etc. . . . arise in me.

Give leave ! Meditating . . . etc. . . . of the six pairs let:

. . . Wieldiness of mind and wieldiness of mental factors in reverse order . . . etc. . . . arise in me.

Give leave ! . . .

. . . Fitness of mental factors in the way of right succession . . .

. . . Fitness of mind in the way of right succession . . .

. . . Fitness of mind in reverse order . . .

. . . Fitness of mental factors in reverse order . . .

[26] . . . Rectitude of mental factors in the way of right succession . . .

. . . Rectitude of mind in the way of right succession. Even as one that hath of late recovered from disease by taking of fit medicines, may perception of mental states arise in me!

. . . Rectitude of mind in reverse order . . .

. . . Rectitude of mental factors in reverse order . . .

. . . Repose of mental factors in the way of right succession . . .

. . . Repose of mind in the way of right succession . . .

. . . Buoyancy of mental factors in the way of right succession . . .

. . . Buoyancy of mind in the way of right succession . . .

. . . Plasticity of mental factors in the way of right succession . . .

. . . Plasticity of mind in the way of right succession . . .

. . . Wieldiness of mental factors in the way of right succession . . .

. . . Wieldiness of mind in the way of right succession . . .

. . . Fitness of mental factors in the way of right succession . . .

. . . Fitness of mind in the way of right succession . . .

. . . Rectitude of mental factors in the way of right succession . . .

. . . Rectitude of mind in the way of right succession . . .

. . . Rectitude of mind in reverse order . . .

. . . Rectitude of mental factors in reverse order . . .

. . . Fitness of mind in reverse order . . .

. . . Fitness of mental factors in reverse order . . .

. . . Wieldiness of mind in reverse order . . .

. . . Wieldiness of mental factors in reverse order . . .

. . . Plasticity of mind in reverse order . . .

. . . Plasticity of mental factors in reverse order . . .

. . . Buoyancy of mind in reverse order . . .

. . . Buoyancy of mental factors in reverse order . . .

. . . Repose of mind in reverse order . . .

. . . Repose of mental factors in reverse order . . . etc.
. . . arise in me.

THE FIVEFOLD SYSTEM.

When he has without fail performed the first duties and done the offerings due (*let him say*):

Give leave! In reverence for . . . etc. . . . fulfil (*as above*).

Give leave! Give leave! Meditating on the five ways in the inmost shrine of my being, of the six pairs I shall hold fast:

. . . Repose of mental factors and repose of mind . . .

. . . Buoyancy of mental factors and buoyancy of mind in the way of right succession. Even as one that hath of late recovered from disease by taking of fit medicines, may perception of mental states arise in me!

[27] [*He sits down . . . etc. . . .* ARAHAN!]

Give leave! Meditating on . . . etc. . . . of the six pairs I shall hold fast:

. . . Buoyancy of mind and buoyancy of mental factors . . .

. . . Repose of mind and repose of mental factors . . . in reverse order . . .

. . . Plasticity of mental factors and plasticity of mind in the way of right succession . . .

. . . Plasticity of mind and plasticity of mental factors in reverse order . . .

. . . Wieldiness of mental factors and wieldiness of mind in the way of right succession . . .

. . . Wieldiness of mind and wieldiness of mental factors in reverse order . . .

. . . Fitness of mental factors and fitness of mind in the way of right succession . . .

. . . Fitness of mind and fitness of mental factors in reverse order . . .

. . . Rectitude of mental factors and rectitude of mind in the way of right succession . . .

. . . Rectitude of mind and rectitude of mental factors in reverse order. Even as one that hath of late recovered from disease by taking of fit medicines, may perception of mental states arise in me!

. . . Repose of mental factors and repose of mind in the way of right succession . . .

. . . Buoyancy of mental factors and buoyancy of mind in the way of right succession . . .

. . . Plasticity of mental factors and plasticity of mind in the way of right succession . . .

. . . Wieldiness of mental factors and wieldiness of mind in the way of right succession . . .

. . . Fitness of mental factors and fitness of mind in the way of right succession . . .

. . . Rectitude of mental factors and rectitude of mind in the way of right succession . . .

. . . Rectitude of mind and rectitude of mental factors in reverse order . . .

. . . Fitness of mind and fitness of mental factors in reverse order . . .

. . . Wieldiness of mind and wieldiness of mental factors in reverse order . . .

. . . Plasticity of mind and plasticity of mental factors in reverse order . . .

. . . Buoyancy of mind and buoyancy of mental factors in reverse order . . .

. . . Repose of mind and repose of mental factors in reverse order . . .

THE HEART.

When he has . . . etc. . . . in order due (*let him say*):

Give leave! Give leave! Give leave!

Meditating on the heart in the inmost shrine of my being, of the six pairs I shall hold fast:

. . . Repose of mental factors and repose of mind in the way of right succession. Even as one that hath of late recovered from disease by taking of fit medicines, may perception of mental states arise in me!

[28] [*He sits down* . . . *etc.* . . . ARAHAN!]

. . Repose of mind and repose of mental factors in reverse order . . .

. . . Buoyancy of mental factors and buoyancy of mind in the way of right succession . . .

. . . Buoyancy of mind and buoyancy of mental factors in reverse order . . .

. . . Plasticity of mental factors and plasticity of mind in the way of right succession . . .

. . . Plasticity of mind and plasticity of mental factors in reverse order . . .

. . . Wieldiness of mental factors and wieldiness of mind in the way of right succession . . .

. . . Wieldiness of mind and wieldiness of mental factors in reverse order . . .

. . . Fitness of mental factors and fitness of mind in the way of right succession . . .

. . . Fitness of mind and fitness of mental factors in reverse order . . .

. . . Rectitude of mental factors and rectitude of mind in the way of right succession . . .

. . . Rectitude of mind and rectitude of mental factors in reverse order . . .

. . . Repose of mental factors and repose of mind in the way of right succession . . .

. . . Buoyancy of mental factors and buoyancy of mind in the way of right succession . . .

. . . Plasticity of mental factors and plasticity of mind in the way of right succession . . .

. . . Wieldiness of mental factors and wieldiness of mind in the way of right succession. Even as one that hath of late recovered from disease by taking of fit medicines, may perception of mental states arise in me !

. . . Fitness of mental factors and fitness of mind in the way of right succession . . .

. . . Rectitude of mental factors and rectitude of mind in the way of right succession . . .

. . . Rectitude of mental factors and rectitude of mind in reverse order . . .

. . . Fitness of mental factors and fitness of mind in reverse order . . .

. . . Wieldiness of mental factors and wieldiness of mind in reverse order . . .

. . . Plasticity of mental factors and plasticity of mind in reverse order . . .

. . . Buoyancy of mental factors and buoyancy of mind in reverse order . . .

. . . Repose of mental factors and repose of mind in reverse order . . .

SELF-COLLECTEDNESS.

When he has . . . offerings due . . . etc. . . . (*as above*).

Give leave ! . . . etc. . . . In reverence for . . . etc. . . . (*as above*).

Give leave ! Give leave ! Give leave ! Meditating on self-collectedness in the inmost shrine of my being, of the six pairs I shall hold fast:

. . . Repose of mental factors and repose of mind in the way of right succession . . .

. . . Repose of mind and repose of mental factors in reverse order . . .

(*And as in the former section up to the end.*)

THE LASTING OF THE LAW.

When he has . . . due . . . (*as above*).

Give leave! Give leave! Give leave! Meditating on the lasting of the law in the inmost shrine of my being, of the six pairs I shall hold fast:

. . . Repose of mental factors and repose of mind. Even as one that hath of late recovered from disease by taking of fit medicines, may perception of mental states arise in me!

(*As in The Heart.*)

THE WAY OF ATTAINING THE SIX PAIRS BY OFFERINGS.

[29] When he has . . . etc. . . . due . . . let him earnestly aspire for the attainment of the six pairs.

Give leave! In reverence for . . . etc. . . . fulfil.

I ask to attain the mark of upholding, the image of the mark, the way to the access, and to ecstatic concentration, and, of the six pairs, the repose of mental factors and repose of mind.

Nine are the states sublime . . . etc. . . . be it for Nibbāna's sake.

[*He sits down . . . etc.* . . . ARAHAN!]

Thus meditating and, in the element of cohesion, observing well from the access to the preamble, withdrawing them from the tip of the nose, let him place them about an inch above the navel, and continue meditating till the taper has burned about two inches and the candle-stick falls down. Then let him squat down (and say):

Give leave! Give leave! Give leave!

Meditating on the candle-stick, in the inmost shrine of my being, of the six pairs I shall attain repose of mental factors

and repose of mind in the way of right succession. Even as one that hath of late recovered from disease by taking of fit medicines, may perception of mental states arise in me!

Thus aspiring and meditating, the element of cohesion appears to him. Observing its three thought-forms and withdrawing them from the tip of the nose, let him place them in the way of right succession where they were placed before, and continue meditating till the taper has burned about an inch and the second candle-stick falls down. Then let him squat down (and say):

Give leave! Meditating on . . . etc. . . .
. . . Buoyancy of mental factors and buoyancy of mind in the way of right succession . . . etc. . . . arise in me.

Thus aspiring, and developing the element of heat, and observing the three thought-forms therein, withdrawing them from the tip of the nose, let him place them in the way of right succession about an inch above the (spot of) repose of mental factors, and continue meditating till the taper has burned about an inch and the third candle-stick falls down. Then let him squat down (and say):

Give leave! Meditating on . . . etc. . . .
. . . Plasticity of mental factors and plasticity of mind . . . etc. . . . arise in me.

Thus aspiring, and developing the element of extension and the three thought-forms therein, observing them well, let him withdraw them from the tip of the nose, and place them in the way of right succession about an inch above the (spot of) plasticity of mental factors, and continue meditating till the taper has burned about an inch and the fourth[1] candle-stick falls down. Then let him squat down (and say):

Give leave! Meditating on . . . etc. . . .
. . . Wieldiness of mental factors and wieldiness of mind in the way of right succession . . .

Thus meditating . . . etc. . . . the element of cohesion . . . etc. . . . access, withdrawing them from the tip of the nose . . . above plasticity of mental factors . . . etc. . . . the fifth candle-stick falls down. . . . etc. . . . (and say):

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[1] In text "third."

[30] Give leave! Meditating . . . etc. . . .

. . . Fitness of mental factors and fitness of mind in the way of right succession. Even as one that hath of late recovered from disease by taking of fit medicines, may perception of mental states arise in me!

Thus . . . etc. . . . the element of mobility . . . etc. . . . access, withdrawing them from the tip of the nose . . . about an inch above the wieldiness of mental factors . . . etc. . . . the sixth candle-stick falls down . . . etc. . . . then let him squat down (and say):

Give leave! Meditating on . . . etc. . . .

. . . Rectitude of mental factors and rectitude of mind in the way of right succession . . .

Thus aspiring and meditating, the element of space appears to him. Developing therein the three thought-forms, let him observe them well and, withdrawing them from the tip of the nose, let him place them in the way of right succession at a spot midway between the (spot of) fitness of mental factors and the heart, and continue meditating till the taper has burned about an inch and the seventh candle-stick falls down. Then, at that token aware, sitting cross-legged, let him go on meditating to attain the concentration of the heart. Developing the three thought-forms of repose of mental factors in the element of cohesion, as said above, and well observing them, let him place them as before about an inch above the navel in the way of right succession, and go on meditating until the taper has burned about an inch and the candle-stick falls down. Then sitting as before, having developed the three thought-forms in self-collectedness also, well observing them and placing them as before, let him go on meditating till the taper has burned about an inch and the candle-stick falls down.

Then, by that token aware, let him grasp the way of attainment in the way of right succession. The way of attainment in reverse order and the observation of it is thus: sitting cross-legged and developing the three thought-forms of repose of mental factors in the element of cohesion, as said above, and well observing them, let him place them in reverse order where they were placed before in the way of right succession, and let him go on meditating till the taper has burned about two inches and the first candle-stick falls down. Then, by that token aware, let him squat down (and thus say):

Give leave! Meditating on . . . etc. . . .

. . . Repose of mind and repose of mental factors in reverse order . . .

Thus aspiring, the element of cohesion appears to him. Developing therein the three thought-forms, let him place them in reverse order where they were before placed in the way of right succession, and go on meditating [31] till the taper has burned about an inch and the second candle-stick falls down. Then, by that token aware, let him squat down (and say):

Give leave! Meditating . . . etc. . . .

. . . Buoyancy of mental factors and buoyancy of mind in reverse order. Even as one that hath of late recovered from disease by taking of fit medicines, may perception of mental states arise in me!

Thus . . . etc. . . . the element of heat appears to him. Developing therein the three thought-forms, and well observing them, let him place them in reverse order where they were placed in the way of right succession, and go on meditating till the taper has burned about an inch and the third candle-stick falls down. Then, by that token aware, let him squat down (and say):

Give leave! Meditating . . . etc. . . .

. . . Plasticity of mental factors and plasticity of mind in reverse order . . .

Thus aspiring and meditating, having developed the three thought-forms therein, and well observing them, let him place them in reverse order where they were placed in the way of right succession, and go on meditating till the taper has burned about an inch and the fourth candle-stick falls down. Then, by that token aware, let him squat down (and say):

Give leave! Meditating on . . . etc. . . .

. . . Wieldiness of mental factors and wieldiness of mind in reverse order . . .

Thus aspiring and meditating, the element of cohesion appears to him. Developing therein the three thought-forms, and well observing them, let him place them in reverse order where before they were placed in the way of right succession, and go on meditating till the taper has burned about an inch and the fifth candle-stick falls down. Then, by that token aware, let him squat down (and say):

Give leave! Meditating . . . etc. . . .

. . . Fitness of mental factors and fitness of mind in reverse order . . .

Thus aspiring and meditating, the element of mobility . . . let him place them in reverse order where before they were placed in the way of right succession, and go on meditating till the taper burns about an inch and the sixth candle-stick falls down. Then, by that token aware, let him squat down (and say):

Give leave! Meditating . . . etc. . . .

. . . Rectitude of mental factors and rectitude of mind in reverse order. Even as one that hath of late recovered from disease by taking of fit medicines, may perception of mental states arise in me!

Thus meditating . . the element of space . . . etc. . . in reverse order where . . . in the way of right succession . . . the taper has burned . . . the seventh candle-stick falls down.

Then, by that token aware, let him sit down cross-legged and, developing the three thought-forms in the element of cohesion pertaining to the heart, place them upwards in reverse order [32] where before they were placed in the way of right succession, and go on meditating till the taper has burned about an inch and the eighth candle-stick falls down.

Then, by that token aware, remaining as he was, to attain self-collectedness, observing the three thought-forms in that same element, let him place them in reverse order . . . in the way of right succession and end the meditation.

THE TASK OF SELF-CONTROL.

When he has without fail performed the first duties and done the offerings due (let him say):

Give leave! Give leave! Give leave!

Meditating on the command of the aggregates[1] in the inmost shrine of my being, of the six pairs, I shall attain repose of mental factors and repose of mind in the way of right succession . . . arise in me.

[*He sits down . . . etc. . . .* ARAHAN!]

[1] K ā y a v a s ī v a t t a m, "bodily control" (*supra*, p. 40).

Thus meditating and developing the element of cohesion, let him develop the three thought-forms in the four-inch nerve called the all-penetrating, that rises from the left of the navel to the breast. Observing them well and withdrawing them from the tip of the nose, let him place them in a line with the navel, about an inch upwards, in the way of right succession.

Give leave! Meditating on the command of the aggregates . . . repose of mind and repose of mental factors in reverse order. Even as one that hath of late recovered from disease by taking of fit medicines, may perception of these things arise in me!

Thus aspiring and well observing the same three thought-forms, let him place them in reverse order where they were placed in the way of right succession.

Give leave! When I have . . . buoyancy of mental factors and buoyancy of mind in the way of right succession . . .

Thus aspiring and meditating, well observing the three thought-forms in the element of heat, let him place them in the way of right succession about an inch above the (spot of) repose of mental factors.

Give leave! . . . Buoyancy of mind and buoyancy of mental factors in reverse order . . .

Thus . . . etc. . . . where they were placed in the way of right succession.

Give leave! . . . Plasticity of mental factors and plasticity of mind . . . in the way of right succession . . .

Thus . . . etc. . . . the element of extension . . . buoyancy of mental factors . . .

Give leave! When I have . . . plasticity of mind and plasticity of mental factors in reverse order . . .

Thus . . . where it was placed in the way of right succession.

Give leave! . . . Wieldiness of mental factors and wieldiness of mind in the way of right succession . . .

Thus . . . the element of cohesion . . . about an inch above the (spot of) plasticity of mental factors in the way of right succession.

Give leave! When I have . . . wieldiness of mind and wieldiness of mental factors in reverse order. Even as one that hath of late recovered from disease by taking of fit medicines, may perception of mental states arise in me!

Thus . . . in reverse order where it was placed in the way of right succession.

[33] Give leave! . . . Fitness of mental factors and fitness of mind in the way of right succession . . .

Thus . . . in the element of mobility . . . about an inch above the (spot of) wieldiness of mental factors.

Give leave! When I have . . . fitness of mind and fitness of mental factors in reverse order . . .

Thus . . . where it was placed in the way of right succession.

Give leave! When I have . . . rectitude of mental factors and rectitude of mind in the way of right succession . . .

Thus . . . in the element of space . . . observing well and taking them from the tip of the nose, let him place them in the way of right succession at the nerve called all-pervading, midway between the (spot of) fitness of mental factors and the breast.

Give leave! When I have . . . rectitude of mind and rectitude of mental factors in reverse order . . .

Thus . . . let him place it in reverse order, well placing the three thought-forms of the six pairs in the nerve called all-pervading, the line whereof is like a string adorned with pearls and jewels of divers colours, well knowing them as before aspired for, let him gain them in the way of right succession and in reverse order.

Give leave! When I have . . . command of the aggregates . . . repose of mental factors and repose of mind in the way of right succession . . . etc. . . . arise in me!

The element of cohesion.

. . . Buoyancy of mental factors and buoyancy of mind in the way of right succession . . .

The element of heat.

. . . Plasticity of mental factors and plasticity of mind in the way of right succession. Even as one that hath of late recovered from disease by taking of fit medicines, may perception of these things arise in me!

(Then observe the element of extension.)

. . . Wieldiness of mental factors and wieldiness of mind in the way of right succession . . .

The element of cohesion.

. . . Fitness of mental factors and fitness of mind in the way of right succession . . .

The element of mobility.

. . . Rectitude of mental factors and rectitude of mind . . .

The element of space.

. . . Rectitude of mind and rectitude of mental factors in reverse order . . .

The element of space.

. . . Fitness of mind and fitness of mental factors in reverse order . . .

The element of mobility.

. . . Wieldiness of mind and wieldiness of mental factors in reverse order . . .

The element of cohesion.

[34] . . . Plasticity of mind and plasticity of mental factors in reverse order . . .

The element of extension.

. . . Buoyancy of mind and buoyancy of mental factors in reverse order . . .

The element of heat.

. . . Repose of mind and repose of mental factors in reverse order . . .

The element of cohesion.

Placing the three thought-forms of the six pairs in the nerve called all-pervading, let him thus grasp the way of attaining in the way of right succession and in reverse order.

Here endeth the Meditation on the Six Pairs.

MEDITATION ON HAPPINESS.

THE ORDER DUE.

After the Six Pairs, when he has without fail performed the first duties and done the offerings due, let him aspire for the Bliss of Sense and Bliss of Mind,[1] the Recollection of the Buddha, the Access, and Self-collectedness.

Give leave! I ask to attain, in the inmost shrine of my being, the mark of upholding and the image of the mark, the way to the access, the way to ecstatic concentration, and bliss of sense.

Nine are the states sublime . . . etc. . . . for Nibbāna's sake.

[*He sits down* . . . *etc.* . . . ARAHAN!]

Thus meditating both the mark of upholding and the image of the mark appear to him, as if penetrating . . . the element of cohesion appears. Developing in them the three thought-forms and well observing them, let him withdraw them from the tip of the nose and place them in the heart and then in the navel.

Thus meditating, with Nibbāna for his aim, developing the three thought-forms in these objects of meditation and well observing them, let him withdraw them from the tip of the nose and place them in the middle of the navel in the way of right succession. When he has without fail . . . due.

Give leave! When I have . . . fulfil (*as above*).
Give leave! Give leave! Having attained in order due

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[1] Here again is *kāya* and *citta*, but with no specific limitation according to Buddhaghosa. In view of the usual rendering of such passages as Kāyikasukha, cetasikasukha, the more obvious antithesis of psychophysical and purely psychical feeling has been used.

in the inmost shrine of my being the bliss of sense and bliss of mind in the way of right succession. Even as one that hath of late recovered from disease by taking of fit medicines may perception of mental states arise in me!

[*He sits down . . . etc. . . .* ARAHAN!]

Thus meditating and observing perception of mental states like the blue flame of a torch, withdrawing them from the tip of the nose, let him meditate on both bliss of sense and bliss of mind in the way of right succession and in reverse order.

Give leave! Give leave! When I have in order due . . . fulfil.

Thus aspiring and meditating the element of cohesion appears. Developing therein the three thought-forms . . . in the way of right succession . . . about an inch above the navel.

Give leave! When I have . . . bliss of mind and bliss of sense in reverse order.

Thus aspiring let him place the three thought-forms in reverse order where they were before placed in the way of right succession.

Give leave! I aspire to attain . . . in the inmost shrine of my being the recollection of the Buddha in the way of right succession . . . arise in me!

Thus aspiring and meditating let him develop [35] the three thought-forms in the element of heat, and, well observing them and withdrawing them from the tip of the nose, let him place them in the way of right succession about an inch above the (spot of) bliss of sense.

Give leave! . . . the recollection of the Buddha in reverse order.

Thus aspiring . . . place them in reverse order where they were before placed in the way of right succession.

Give leave! I aspire to attain in the inmost shrine of my being the access to self-collectedness in the way of right succession.

Thus aspiring . . . in the element of extension . . . let him place them in the way of right succession midway between the heart and the (spot of) recollection of the Buddha

Give leave ! . . . access to self-collectedness in reverse order.

Thus . . . navel. Henceforth, observing them according to the aspirations for them, let him place the objects of meditation both in the way of right succession and in reverse order.

Give leave ! . . . in the inmost shrine of my being, bliss of sense and bliss of mind in the way of right succession. Even as one that hath of late recovered from disease by taking of fit medicines, may perception of mental states arise in me !

. . . the element of cohesion . . .

. . . the recollection of the Buddha in the way of right succession.

. . . the element of heat . . .

. . . the access to self-collectedness in the way of right succession.

. . . the element of extension . . .

. . . the access to self-collectedness in reverse order.

. . . the element of extension . . .

. . the recollection of the Buddha in reverse order.

. . . the element of heat . . .

. . . bliss of mind and bliss of sense in reverse order.

. . . the element of cohesion . . .

THE GRASPING OF THE SIX WORDS.

When he has without fail performed . . . due (*let him say*):

Give leave ! Give leave ! Meditating in the inmost shrine of my being on the Grasping of the Six Words . . . bliss of sense and bliss of mind etc. . . . arise in me !

[*He sits down* . . . *etc.* . . . ARAHAN !]

[37] . . . bliss of mind and bliss of sense in reverse order. Even as one that hath of late recovered from disease by taking of fit medicines, may perception of mental states arise in me!

. . . access to self-collectedness in the way of right succession.

. . . access to self-collectedness in reverse order.

. . . recollection of the Buddha in the way of right succession.

. . . bliss of sense and bliss of mind . . . in the way of right succession.

. . . access to self-collectedness in the way of right succession.

. . . recollection of the Buddha in the way of right succession.

. . . recollection of the Buddha in reverse order.

. . . access to self-collectedness in reverse order.

. . . bliss of mind and bliss of sense in reverse order.

THE SPAN.

When he has without fail . . . due (*let him say*):

Give leave! In reverence for . . . fulfil (*as above*).

Give leave! Give leave! Meditating on the Span in the inmost shrine of my being . . . bliss of sense and bliss of mind and access to self-collectedness in the way of right succession.

[*He sits down* . . . *etc.* . . . ARAHAN!]

. . . access to self-collectedness, bliss of mind and bliss of sense in reverse order . . .

. . . recollection of the Buddha in the way of right succession . . .

. . . recollection of the Buddha in reverse order . . .

. . . bliss of sense and bliss of mind, access to self-collectedness in the way of right succession. Even as one that hath of late recovered from disease by taking of fit medicines, may perception of mental states arise in me!

. . . recollection of the Buddha in the way of right succession . . .

. . . recollection of the Buddha in reverse order . . .

. . access to self-collectedness, bliss of mind and bliss of sense in reverse order . . .

THE AGGREGATE OF ELEMENTS.

When he has . . . due (*let him say*):

Give leave! . . . fulfil (*as above*).

Give leave! Give leave! Meditating on the Element Group in the inmost shrine of my being, I aspire to attain bliss of sense and bliss of mind, the recollection of the Buddha and access to self-collectedness in the way of right succession . . . etc. . . . arise in me!

[*He sits down* . . . . *etc.* . . . ARAHAN!]

. . . the access to self-collectedness, the recollection of the Buddha, bliss of mind and bliss of sense in reverse order . . .

THE FOURFOLD SYSTEM.

[38] When he has without fail . . . (*as above*).

Give leave! Give leave! Meditating on the Fourfold Way in the inmost shrine of my being, I aspire to attain bliss of sense and bliss of mind and the recollection of the Buddha in the way of right succession.

[*He sits down* . . . *etc.* . . . ARAHAN!]

. . . the recollection of the Buddha, bliss of mind and bliss of sense in reverse order. Even as one that hath of late recovered from disease by taking of fit medicines, may perception of mental states arise in me!

. . . the access to self-collectedness in the way of right succession . . .

. . . the access to self-collectedness in reverse order . . .

. . . bliss of sense and bliss of mind and recollection of the Buddha in the way of right succession . . .

. . . access to self-collectedness in the way of right succession . . .

. . . access to self-collectedness in reverse order . . .

. . . recollection of the Buddha, bliss of mind and bliss of sense in reverse order . . .

THE FIVEFOLD SYSTEM.

When he has without fail . . . (*as above*).

Give leave! Meditating on the Fivefold Way in the inmost shrine of my being, I aspire to attain bliss of sense and bliss of mind in the way of right succession . . .

[*He sits down* . . . *etc.* . . . ARAHAN!]

. . . bliss of mind and bliss of sense in reverse order . . .

. . . recollection of the Buddha in the way of right succession . . .

. . . recollection of the Buddha in reverse order . . .

. . . access to self-collectedness in the way of right succession . . .

. . . access to self-collectedness in reverse order . . .

. . . bliss of sense and bliss of mind in the way of right succession . . .

. . . recollection of the Buddha in the way of right succession . . .

. . . access to self-collectedness in the way of right succession. Even as one that hath of late recovered from disease by taking of fit medicines, may perception of mental states arise in me!

. . . access to self-collectedness in reverse order . . .

. . . recollection of the Buddha in reverse order . . .

. . bliss of mind and bliss of sense in reverse order . . .

THE HEART.

When he has . . . (*as above*).

Give leave! Give leave! Meditating on the Heart in the inmost shrine of my being, I aspire to bliss of sense and bliss of mind in the way of right succession . . .

[*He sits down* . . . *etc.* . . . ARAHAN!]

. . . bliss of mind and bliss of sense in reverse order . . .

[39] . . . recollection of the Buddha in the way of right succession . . .

. . . recollection of the Buddha in reverse order . . .

. . . access to self-collectedness in the way of right succession . . .

. . . access to self-collectedness in reverse order . . .

. . . bliss of sense and bliss of mind in the way of right succession . . .

. . . recollection of the Buddha in the way of right succession . . .

. . . access to self-collectedness in the way of right succession . . .

. . . access to self-collectedness in reverse order . . .

. . recollection of the Buddha in reverse order . . .

. . . bliss of mind and bliss of sense in reverse order . . .

SELF-COLLECTEDNESS.

When he has . . . (*as above*).

Give leave! Give leave! Meditating on self-collectedness in the inmost shrine of my being, I aspire to attain bliss of sense and bliss of mind in the way of right succession. Even as one that hath of late recovered from disease by taking of fit medicines, may perception of these things arise in me!

[*He sits down . . . etc. . . .* ARAHAN!]

(*All as in the last section.*)

THE LASTING OF THE LAW.

When he has . . . (*as above*).

Give leave! Give leave! Meditating on the Lasting of the Law in the inmost shrine of my being, I aspire to attain to bliss of sense and bliss of mind in the way of right succession.

(*All as in the last section.*)

THE WAY OF MEDITATING BY OFFERING OF TAPERS.

When he has . . . offerings due, let him aspire for the way to bliss of sense and bliss of mind by the offering of wax tapers.

Give leave! In reverence for . . . fulfil.
I ask to attain in the inmost shrine of my being the mark of upholding, the image of the mark, the way of access, the way to ecstatic concentration, bliss of sense and bliss of mind.
Nine are the states sublime . . . etc. . . . be it for Nibbāna's sake.

[*He sits down . . . etc. . . .* ARAHAN!]

Thus meditating both the mark of upholding and the image of the mark appear to him. Then appears to him the [40] element of cohesion. Developing in it the access and the preamble, and well observing them, let him withdraw them from the tip of the nose and place them about an inch above the navel, and go on meditating till the taper has burned about two inches and the first candle-stick falls down. Then, by that token aware, let him squat down (and say):

Give leave! Meditating on the wax-taper in the inmost shrine of my being, I aspire to attain bliss of sense and bliss of mind in the way of right succession. Even as one that hath of late recovered from disease by taking of fit medicines, may perception of mental states arise in me!

Thus aspiring and developing the three thought-forms in the element of cohesion, let him well observe them and, withdrawing them from the tip of the nose, place them in the way of right succession where the access and preamble of the same element were placed, and go on meditating till the taper has burned about an inch, and the second candle-stick falls down. Then, by that token aware, let him squat down (and say):

Give leave! Meditating . . . etc. . . . in the inmost shrine of my being . . . recollection of the Buddha in the way of right succession . . . etc. . . .

Thus aspiring and developing the three thought-forms in the element of heat, and well observing them, let him place them about an inch above the (spot of) bliss of mind, and go on meditating till the taper has burned about an inch and the third candle-stick falls down. Then, by that token aware, let him squat down (and say):

Give leave! . . . in the inmost shrine of my being . . . access to self-collectedness in the way of right succession . . . etc. . . .

Thus aspiring and meditating, let him develop the three thought-forms in the element of extension. Well observing them, let him place them in the way of right succession about an inch from the recollection of the Buddha and the heart, in the middle, and go on meditating till the taper has burned about an inch and the fourth candle-stick falls down. Then, remaining thus, to meditate on the heart, and well observing the three thought-forms developed in the element of cohesion

with regard to bliss of mind, let him go on meditating till the taper has burned about an inch and the fifth candle-stick falls down.

To attain also self-collectedness, well observing the three thought-forms in the same element, let him place them in the same way as bliss of mind, and go on meditating till the taper has burned about an inch and the sixth candle-stick falls down. This is the way of meditating in the way of right succession. The way of the reverse order is thus: Let him carefully observe the access and the preamble developed in the element of cohesion as regards bliss of mind. Let him place them in reverse order where before they were placed in the way of right succession, and go on meditating until the taper has burned about an inch and the candle-stick falls down. Then let him squat down (and say):

Give leave! . . . in the inmost shrine of my being . . . bliss of mind and bliss of sense in reverse order. Even as one that hath of late recovered from disease by taking of fit medicines, may perception of these things arise in me!

[41] Then let him place the same thought-forms in reverse order where before they were placed in the way of right succession, and go on meditating till the taper has burned about an inch and the candle-stick falls down. Then let him squat down (and say):

Give leave! . . . in the inmost shrine of my being . . . recollection of the Buddha in reverse order . . .

Then let him place the three thought-forms upwards in reverse order where before they were placed in the way of right succession, and go on meditating . . . etc. . . . squat down (and say):

Give leave! . . . in the inmost shrine of my being . . . access to self-collectedness in reverse order . . .

Then let him . . . (*as in the last*) . . . For attaining the meditation on the heart let him place them in the way of right succession, and go on meditating till the taper has burned about an inch and the candle-stick falls down. Then, for attaining self-collectedness, let him place the three thought-forms developed in the element of cohesion . . . the candle-stick falls down.

THE TASK OF SELF-CONTROL.

When he has without fail . . . (*as above*).

Give leave! Give leave! Meditating on the Task of Bodily Control in the inmost shrine of my being . . . bliss of sense and bliss of mind in the way of right succession . . . for Nibbāna's sake.

[*He sits down* . . . *etc.* . . . ARAHAN!]

Thus meditating and aiming at Nibbāna, the element of cohesion appears to him. Well observing . . . and withdrawing them from the tip of the nose, let him place them in the right breast in the way of right succession.

Give leave! . . . bliss of mind and bliss of sense in reverse order. Even as one that hath of late recovered from disease by taking of fit medicines, may perception of mental states arise in me!

Then let him . . . in reverse order.

Give leave! . . . in the inmost shrine of my being . . . the recollection of the Buddha in the way of right succession . . .

Thus aspiring the element of heat appears to him . . . from the tip of the nose . . . let him place them in the left breast in the way of right succession.

Give leave! . . . in the inmost shrine of my being . . . the recollection of the Buddha in reverse order . . .

Then, having developed the three thought-forms in the same element, let him place them in reverse order where before they were placed in the way of right succession.

Give leave! . . . in the inmost shrine of my being . . . self-collectedness in the way of right succession . . .

Thus aspiring and well observing the three thought-forms in the element of extension, withdrawing them from the tip of the nose, let him place them in the right breast in the way of right succession.

[42] Give leave! . . . in the inmost shrine of my being . . . the access to self-collectedness in reverse order. Even as one that hath of late recovered from diseasė by taking of fit medicines, may perception of these things arise in me!

Then, developing the three thought-forms in the same element, and well observing them, let him place them in reverse order where they were before placed in the way of right succession. Henceforth, performing the task of aspiring for the object of thought fixed in the breast, let him do it in the way of right succession and in reverse order also.

. . in the inmost shrine of my being . . .

. . . bliss of sense and bliss of mind in the way of right succession . . .

. . . recollection of the Buddha in the way of right succession . . .

. . . access to self-collectedness in the way of right succession . . .

. . . access to self-collectedness in reverse order . . .

. . . bliss of mind and bliss of sense in reverse order . . .

After observing the jewels of the three thought-forms developed in he objects of thought, to wit, bliss of sense and bliss of mind, recollection of the Buddha, and access to self-collectedness, which are like unto mines of precious gems, here is set forth the way of placing them in both breasts.

BREATHING EXERCISE FOR MENTAL CLARITY.

After the meditation on the bliss of sense and bliss of mind, when he has without fail performed the first duties and done the offerings due, let the aspirant who has truly felt the dread of the stream of becoming strive hard to win Nibbāna by earnestly meditating on the way of concentration by inbreathing and outbreathing, held by Our Blessed Lord to be the chief aim of meditation, which is highly praised by Him, and has been of the greatest help to countless Buddhas, among them the last and latest, Gotama the Buddha, for the winning of the Wisdom Supreme.

Give leave ! In reverence for . . . etc. . . . fulfil.

I ask to attain the mark of upholding, the image of the mark, the way of access, the way of ecstatic concentration, and the way of concentration by inbreathing and outbreathing

Nine are the states sublime . . etc. . . . for Nibbāna's sake.

[43] [*He sits down . . . etc. . . .* the preamble for the first, second, third, fourth and fifth time.]

Thus closely practising the way of inbreathing and outbreathing the two images appear to him. What is the token thereof ? The former blemishes of the mark of upholding appear as water mixed with foam and bubbles in the waves. The former blemishes in the earth device, such as finger-marks or scratches, appear to him; or else the mark of upholding appears to him as steam passing through a tube, or as white clouds in the sky.

Then, too, the image of the mark appears to him as a jewelled fan, as a crystal mirror, or the moon breaking through the clouds, or else as a flock of cranes before the clouds, as if piercing the mark of upholding, and freed from the blemishes of the earth device, and cleansed a hundred, nay, a thousand times therefrom.

Then the element of space, piercing the stream of the span of life and entering the threshold of the mind, appears. Its ecstasy is white as purest cotton-flowers or white lotus and the like. Its preamble is

like a sheaf of feathers from a peacock's tail or peacock's plumage. Its access is somewhat dark or black, as a beetle.

Well observing their three thought-forms and withdrawing them from the tip of the nose, let him place them in the heart and then in the navel.

Then let him place them in the nostril. Thenceforward, performing without fail . . . etc. . . . offerings due (let him say):

Give leave ! In reverence for . . . fulfil.

I ask to attain in the inmost shrine of my being the meditation on the concentration by inbreathing and outbreathing.

Nine are the states sublime . . . etc. . . . for Nibbāna's sake.

[*He sits down . . . etc.* . . . ARAHAN !]

When the aspirant who meditates to destroy the thick darkness of the passions of lust, illusion and the like by the sunlight of wisdom, has thus meditated on the concentration by inbreathing and outbreathing, entering the threshold of the mind, the element of space appears. [44] Well observing its three thought-forms, let him develop them by following the ten rules. Of these, the way of observing the last is this: let him withdraw from the tip of the nose the three thought-forms, observe them well inch by inch, and let the line of observation be extended for twelve inches or a span. Then let it be extended to two spans or a cubit. Thereupon it looks like a string of pearls of divers hues or else like a wreath of flowers. When it has reached a length of seven carpenter's cubits, it becomes a pole.[1] When it has reached twenty poles it becomes a cast.[2] When it has reached eighty casts it becomes a league.[3] When it has reached a hundred or a thousand leagues it seems like the ocean. When it has reached still further, he sees in thought the Seven Great Rocks,[4] and further still the Peak of Mount Meru.[5] Let him form an image of them and fix their three thought-forms in the way of right succession.

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[1] Yaṭṭhi, ? two and a half fathoms.

[2] Usabhaṃ, about twenty yaṭṭhis.

[3] Gāvutam, a quarter yojana or a league. A yojana is about twelve miles.

[4] Assakannā, one of the seven circles of rock that surround them.

[5] Meru (or Sineru) is supposed to be the "Axle" of a chakkavāla or solar system. Its base is the home of the Asura's or Titans; its summit is the heaven of "The Thirty-Three" gods. For an excellent chart of Mt. Meru see Gogerly's *Ceylon Buddhism*, vol. 2.

Thereupon, to attain them in reverse order, let him take in mind-consciousness the same three thought-forms that were placed on the Peak of Mount Meru; and then, duly returning in order from the Seven Great Rocks, pass the Seven Great Oceans, to a distance of a thousand leagues. Then at a distance of a hundred leagues, let him observe the same three thought-forms and place them there. Then let him gradually return in order due a league, a cast, a pole, a carpenter's cubit, a cubit, a span, and then an inch.[1] When the distance of one inch is reached, developing the three thought-forms in the element of space and well observing them, let him place them in the nostril in reverse order.

Then let him observe the west, south or north, and the four points of space between, to wit, north-west, north-east, south-west, south-east, [45] in the same way as towards the east, and practise them in the way of right succession and in reverse order.

As he will not again see Mount Meru . . . etc., he should see the Six Heavens, first the Heaven of the Four Great Rulers, then the sixteen Brahma Worlds, and then Endless Space.

In the downward way also let him observe the Dry Land, four million measures wide; the Sea, four hundred and eighty thousand; the Atmosphere, nine hundred and sixty thousand.

Then let him observe all the Ten Quarters here mentioned in mind-consciousness, both in the way of right succession and in reverse order, and place them in the nostril.[2]

Inside is the Earth, above is Water, below is Fire, outside is Air, and in the midst is Space.[3]

What are the three thought-forms of the Five Jhānas ?

The ecstasy of the First Jhāna is like a fire-fly. The preamble and access are like those of the fivefold zest.

The ecstasy of the Second Jhāna is like the halo of the moon, and the preamble and access are like those of the fivefold zest.

The ecstasy of the Third Jhāna is like the colour of the medicine star,[4] and the preamble and access are like those of the fivefold zest.

The ecstasy of the Fourth Jhāna is like the halo of the sun, and the preamble and access are like those of the fivefold zest.

The ecstasy of the Fifth Jhāna is like white flowers, and the preamble and access are like those of the fivefold zest.

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[1] Presumably an inch outside the locus of concentration (an inch from the breast).

[2] We are not told which nostril. I presume the root of the nose is meant, this being one of the centres in Yoga.

[3] I.e., element of extension, cohesion, heat, mobility. See *Compendium*, p. 3.

[4] Osadhi-tārakā. Cf. *supra*, p. 8, *n*. 2.

The aspirant who holds the all-yielding gem of concentration by inbreathing and outbreathing[1] should fix these Five Jhānas in the nostril; and before attaining them in the way of right succession and in reverse order, he should first perform the first duties and make the offerings due (and say):

Give leave! In reverence for . . . etc. . . . fulfil (*as above*).

Give leave! Give leave! Give leave! Meditating on the First Jhāna in the inmost shrine of my being, I shall hold fast the concentration by inbreathing and outbreathing in the way of right succession and in reverse order. To me, recently recovered from the sickness of the passions by the taking of right medicine, may perception of the mental states appear!

[*He sits down* . . . *etc.* . . . prepare myself with the word first, second, etc.[2] (sc. quarter).

In this way, to him who practises concentration by inbreathing and outbreathing, doing it not less than five times nor more than ten times, the perception of the mental states appears, the adverting[3] of the door of the mind. [46] Then, well observing the perception of the mental states in the colour of light blue, let him practise it both in the way of right succession and in reverse order, according to the way set forth above, " Inside is earth," and so forth.

Give leave! Attaining to the First Jhāna . . . hold fast the concentration by inbreathing and outbreathing in reverse order . . . appear to me.

. . . the Second Jhāna . . . in the way of right succession . . .

. . . the Second Jhāna . . . in reverse order . . .

. . . the Third Jhāna . . . in the way of right succession . . .

. . . the Third Jhāna . . . in reverse order . . .

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[1] Ānāpānasati is here compared to Cintāmaṇikkyaratana, a gem which gratifies every wish by its magic power.

[2] Sc. disaṃ, quarter.

[3] Āwarjjanā, Pali: āvajjanā. *Compendium*, p. 85.

. . . the Fourth Jhāna . . . in the way of right succession . . .

. . . the Fourth Jhāna . . . in reverse order . . .

. . . the Fifth Jhāna . . . in the way of right succession . . .

. . . the Fifth Jhāna . . . in reverse order . . .

. . . the First Jhāna . . . in the way of right succession . . .

. . . the Second Jhāna . . . in the way of right succession . . .

. . . the Third Jhāna . . . in the way of right succession . . .

. . . the Fourth Jhāna . . . in the way of right succession . . .

. . . the Fifth Jhāna . . . in the way of right succession . . .

. . . the Fifth Jhāna . . . in reverse order . . .

(*And so on in reverse order to*)

. . . the First Jhāna . . . in the way of right succession.

Let wise beings, who have truly felt the dread of the stream of becoming, dive deep into the righteous mine of concentration by inbreathing and outbreathing, and win the precious gems of the three thought-forms thereof, and struggle for Nibbāna,[1] the endléss peace.

Here endeth the Breathing Exercise.

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[1] Visesa, lit. distinction, attainment.

THE EXERCISE BY "DEVICES."

1. THE EARTH-DEVICE.

After the concentration by inbreathing and outbreathing let the aspirant who would practise the ten devices without fail perform the first duties and make the offerings due; then, of the ten devices, let him aspire for the earth-device.[1]

Give leave! In reverence for . . . fulfil.

I earnestly ask to attain . . . of the ten devices, the earth device, in the inmost shrine of my being.

Nine are the states sublime . . . be it for Nibbāna's sake

[47] [*He sits down* . . . prepare myself with the word "earth-device!" "earth-device!"]

Thus meditating, beholding the twenty blemishes of the element of extension and twelve of the element of cohesion, in all, the thirty-two kinds of bodily blemishes[2] which pass away at death, well observing their emptiness and unloveliness, the two images above mentioned will appear to him. Then appears the element of extension, breaking through the stream of the span of life and entering the threshold of the mind. Fixing well its three thought-forms in the heart, let him then place them in the navel.

Henceforward when he has without fail . . . offerings due . . . observing the mental states, let him practise them both in the way of right succession and in reverse order.

Give leave! In reverence for . . . fulfil (*as above*).

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[1] A description of the Earth-Device or K a s i ṇ a, a frame of clay, will be found in *Visuddhi-Magga*, ch. 4. See Warren, *Buddhism in Translations*, p. 293; and *Buddh. Psychol. Ethics*, ch. 2, and especially note to p. 57.

[2] The Thirty-two Blemishes or constituent parts of the body (*d v a t t i ṃ s ā k ā r ā*) will be found further on. There are twenty solids, twelve liquids. See *Khudd.* 3; *Dhp.* 165 (p. 86 f.).

Give leave! Give leave! Give leave!

Attaining the First Jhāna in the inmost shrine of my being . . . the Earth-Device in reverse order . . . let him place its three thought-forms in reverse order where before they were placed in the way of right succession.

[*He sits down* . . . "earth-device! earth-device!"]

Thus meditating and well observing the mental states and the three thought-forms of the element of extension, let him withdraw them from the tip of the nose and fix them about an inch above the navel in the way of right succession.

Give leave! . . . "earth-device!" in reverse order.

Then let him place the same in reverse order where before they were placed in the way of right succession.

Give leave! . . . Attaining the Second Jhāna in the inmost shrine of my being . . . the earth-device in the way of right succession.

Thus aspiring, developing the element of heat, let him place it about an inch above the (spot of) First Jhāna in the way or right succession.

Give leave! . . . the earth-device in reverse order . . .

Then let him place the same element of heat in reverse order where before it was placed in the way of right succession.

Give leave! Attaining the Third Jhāna in the inmost shrine of my being . . . earth-device in the way of right succession . . . arise in me!

[48] Thus aspiring and well observing the element of cohesion, let him place it in the way of right succession about an inch above (the spot of) the Second Jhāna.

Give leave! . . . in reverse order . . .

Then let him place the same element of cohesion in reverse order where before it was placed in the way of right succession.

Give leave! Attaining the Fourth Jhāna in the inmost shrine of my being . . . the earth-device in the way of right succession.

Thus aspiring and well observing the element of mobility . . . let him place them (the three thought-forms) in the way of right succession about an inch above the (spot of) Third Jhāna.

Give leave! . . . the earth-device in reverse order . . .

Then let him place the same element of mobility in reverse order where before it was placed in the way of right succession.

Give leave! Attaining the Fifth Jhāna . . . the earth-device in the way of right succession.

Thus aspiring and well observing the three thought-forms of the element of space, let him place them in the way of right succession to occupy about an inch between the heart and the (spot of the) Fourth Jhāna.

Give leave! Attaining the Fifth Jhāna in the inmost shrine of my being . . . earth-device in reverse order . . .

Then well observing the same element of space, let him place it in reverse order where before it was placed in the way of right succession.

Henceforward, well observing the way of aspiration, let him practise it both in the way of right succession and in reverse order.

Give leave! May I attain the First Jhāna in the way of right succession . . . and may the element of extension appear to me!

. . . Give leave! . . . May I attain the Second Jhāna in the way of right succession . . . and may the element of heat appear to me!

Give leave! . . . May I attain the Third Jhāna in the way of right succession . . . and may the element of cohesion appear to me!

Give leave! . . . May I attain the Fourth Jhāna in the way of right succession . . . and may the element of mobility appear to me!

Give leave! . . . May I attain the Fifth Jhāna in the way of right succession . . . and may the element of space appear to me!

[49] Give leave! . . . May I attain the Fifth Jhāna in reverse order . . . and may the element of space appear to me!

(And so on in reverse order to "element of extension appear to me!")

Beginning with the First Jhāna let the aspirant place the Five Jhānas, as he desires, either above the navel or around it, and practise the earth-device in the way of right succession and in reverse order four times over.

2. THE WATER-DEVICE.

After the earth-device, when he has without fail performed the first duties and done the offerings due, let him aspire for the water-device.[1]

Give leave! . . . in the inmost shrine of my being attaining the First Jhāna may I hold fast the water-device . . . preparing myself with the word "water-device! water-device!"

Thus meditating, the two marks, the mark of upholding and the image of the mark, appear to him. Then the element of cohesion appears to him. Well observing its three thought-forms, let him withdraw them from the tip of the nose and place them in the heart and then in the navel. Then, as above said of the earth-device, let him practise them both in the way of right succession and in reverse order.

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[1] In Āpo-kasiṇa a bowl of water is the object of meditation; also cf. *Jāt.*, vol. i., p. 313 (Fausböll), mahānadiṃ oloketvā āpo-kasiṇārammaṇaṃ jhānaṃ nibbattetvā, where the sight of the river gives the required stimulus.

3. THE FIRE-DEVICE.

After the water-device, when he has without fail performed . . . let him aspire for the fire-device.[1]

Give leave ! When I have attained . . . " fire-device !"

Thus meditating . . . the two marks appear to him. Then the element of heat appears. Developing its three thought-forms and well observing them, let him withdraw them from the tip of the nose and place them in the heart and then in the navel. Let him practise this both in the way of right succession and in reverse order.

4. THE AIR-DEVICE.

[50] After the fire-device, when he has . . . let him aspire for the air-device.[2]

Give leave ! . . . with the word " air-device !" . . .

1–4. THE ELEMENT-DEVICE.

When he has without fail performed . . . let him aspire for the four-element-device at one and the same time.

Give leave ! In reverence for . . . fulfil (*as above*).
Give leave ! Give leave ! Give leave !
Having attained the First, Second, Third, Fourth and Fifth Jhāna, may I in the inmost shrine of my being hold fast the earth-device, the water-device, the fire-device, the air-device in the way of right succession . . . appear to me !

[*He sits down* . . . the word " earth-device ! earth-device !"]

Thus meditating and developing the three thought-forms in the four-element-devices, well observing them and withdrawing them from the tip of the nose, let him place them in the middle of the navel in the way of right succession, and, well observing the three thought-forms of the Fifth Jhāna, let him place them in the way of right succession where before they were placed in reverse order.

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[1] Cf. *Pss. of the Sisters*, p. 112.   [2] Vāyo-kasiṇa is smoke.

5. THE BLUE-GREEN-DEVICE.

After the element-device, when he has without fail performed . . . let him aspire for the blue-green device of the six colour-devices.

Give leave! In reverence for . . . fulfil.

I ask to attain in the inmost shrine of my being the blue-green-device of the ten devices.

Nine are the states sublime . . . etc. . . . Nibbāna's sake.

[*He sits down* . . . the word "blue-green-device! blue-green-device!"]

Thus meditating, the two marks appear to him, the mark of upholding and the image of the mark. Then the element of extension appears. Developing in it the three thought-forms and well observing them, let him place them in the heart and then in the navel. [51] Then let him go on further or deeper into the practice, as said above, of the earth-device, both in the way of right succession and in reverse order.

6. THE YELLOW-DEVICE.

After the blue-green-device, when he has without fail performed the . . . let him aspire for the yellow-device.

Give leave! Of the Ten Devices I aspire to attain the yellow device . . .

Nine are the states sublime . . . for Nibbāna's sake.

[*He sits down* . . . the word "yellow-device! yellow-device!"]

Thus meditating . . . the element of cohesion appears. Developing therein the three thought-forms . . . (*as above*) . . .

7. THE CRIMSON-DEVICE.

After the yellow-device . . . crimson-device.

Give leave! . . . crimson-device.

Nine are the states sublime, etc. . . . (*as above*), the word "crimson-device! crimson-device!"

Thus meditating . . . the element of heat appears. Developing therein the three thought-forms . . . (as in the earth-device).

8. THE WHITE-DEVICE.

After the crimson-device . . . of the ten devices let him aspire for the white-device. Thus meditating the element of space appears to him. Developing the three thought-forms therein let him . . . and practise it both in the way of right succession and in reverse order, as in the earth-device.

9. THE SPACE-DEVICE.

After the white-device, when he has without fail performed . . . let him aspire for the space-device. Thus meditating . . . the element of space appears to him. Developing the three thought-forms therein, let him . . . [52] and practise it both in the way of right succession and in reverse order, as in the earth-device.

10. THE LIGHT-DEVICE.

After the space-device let him . . . the light-device.[1]
Thus meditating . . . the element of space appears to him. Developing the three thought-forms therein let him . . . and practise it both in the way of right succession and in reverse order as in the earth-device.

Of the ten meditation-devices here set forth, beginning with the earth-device, when he has without fail performed the . . . let him aspire for the six colours at one and the same time.[2]

Give leave . . . fulfil (*as above*).
Give leave ! Give leave ! Give leave !
Having attained the First Jhāna, may I in the inmost shrine of my being hold fast, of the ten-device exercises, the blue-green, the yellow, the crimson, the white, the space and

[1] The light-device is a circle of light thrown upon a wall.

[2] Note that the chabbannā buddharasmiyo, the six rays emitted from the Buddha's *aura* (as in next §) are blue-green, yellow, crimson (or blood-red), light-red or orange-madder, white, and radiant (a silvery fringe of iridescent colours). See also note on p. 14 (MS.).

the light device in the way of right succession. To me, recently recovered from the sickness of the passions by the taking of fit medicine, may perception of the mental states appear!

[*He sits down* . . . the word "blue-green-device! blue-green-device!"][1]

Thus meditating, let him develop the three thought-forms in the six colour-devices, and well observing them all let him place them in the middle of the navel in the way of right succession, and then place them as said above in the case of the elements developed in the Five Jhānas.

Here ends the Meditation on the Devices.

[1] Nīla. Cf. *Buddh. Psychol. Ethics*, 62, *n.* 1, 183, *n.* 2. My experience of the Sinhalese is, that they cannot distinguish blue from green; they call all shades of these colours nīl. The river Nilganga at Matara is of both colours. The blue-green of a young paddy-field, which is ever changing, is called nīl. Can any reader enlighten me as to the derivation of the Egyptian "Nile"?

THE MEDITATION ON THE TEN FOUL THINGS.

1. THE SWOLLEN CORPSE.

[53] After the ten devices, let the aspirant who, of the ten[1] bodily foul things, would meditate on the swollen corpse that has gradually become puffed up like a goldsmith's bellows with air, considering that the same thing will befall his own body or those of others, when he has without fail . . . offerings due, let him aspire for the meditation on the swollen corpse.

Give leave! In reverence for . . . fulfil.

I earnestly ask to acquire in the inmost shrine of my being, of the ten foul things regarded as objects of meditation, the meditation on the swollen corpse.

Nine are the states sublime . . . for Nibbāna's sake.

[*He sits down* . . . the word "swollen corpse! swollen corpse!"]

Thus meditating and alert, the two marks appear to him. . . . As if penetrating the mark of upholding, entering the threshold of the mind, the element of heat appears to him. Developing therein the three thought-forms and well observing them, let him place them first in the heart and then in the navel. Thenceforward let him practise them both in the way of right succession and in reverse order, as was directed for the earth-device.

2. THE DISCOLOURED CORPSE.

After meditating on the foulness of the swollen corpse, let the aspirant, when he has without fail performed . . . aspire for the meditation on the discoloured corpse.[2] After death the body's nature changes by degrees and the parts where the flesh is abundant turn red and the

[1] Dasa asubhā. See *Budd. Psycholog. Eth.*, pp. 69, 70 notes.

[2] *Vinīlakaṃ*, black and blue.

parts where matter gathers turn white. As a whole, the corpse turns green and looks as if a blue sheet covered it. Hence must the aspirant realize that this earthy body, be it past, present, or future, by nature undergoes such changes as this discoloured corpse.

[54] Give leave! In reverence for . . . fulfil.
I earnestly ask to attain in the inmost shrine of my being, of the ten foul things, the meditation on the discoloured corpse.
Nine are the states sublime . . . for Nibbāna's sake.

[*He sits down* . . . "discoloured corpse! discoloured corpse!"]

Thus meditating and alert, with Nibbāna as his goal, the two images appear to him. . . . Then the element of extension, entering the threshold of the mind, appears to him. Developing therein the three thought-forms, let him place and practise them both in the way of right succession and in reverse order, as was said above of the earth-device.

3. THE FESTERING CORPSE.

After meditating on the fulness of the discoloured corpse, let the aspirant ponder over the corpse putrid and decomposed. When he has without fail . . . let him aspire for the meditation on the festering corpse.

Give leave! In reverence for . . . fulfil.
I earnestly ask to attain in the inmost shrine of my being, of the ten foul things, the meditation on the festering corpse.
Nine are the states sublime . . . for Nibbāna's sake.

[*He sits down* . . . "festering corpse! festering corpse!"]

Thus meditating . . . the element of cohesion appears to him. Developing therein the three thought-forms, let him place them . . . and practise them both in the way of right succession and in reverse order, as said above of the earth-device.

4. THE FISSURED CORPSE.

The corpse split in two is called the fissured corpse.[1] When the aspirant has without fail performed . . . let him aspire for the meditation on the fissured corpse.

Give leave! In reverence for . . . fulfil.
I earnestly ask to attain in the inmost shrine of my being, of the ten foul things, the meditation on the fissured corpse.
Nine are the states sublime . . . for Nibbāna's sake.

[*He sits down* . . . "fissured corpse! fissured corpse!"]

Thus meditating, keen and alert to attain his goal, the two images appear to him. . . . Then the element of mobility appears. [55] Developing therein the three thought-forms, let him place them . . . and practise . . . the earth-device.

5. THE MANGLED CORPSE.

After meditating on the foulness of the fissured corpse, let the aspirant ponder on a corpse mangled and torn by birds and beasts of prey. Meditating on the fact that every material body is subject to the same fate, and disgusted therewith, in order to be finally released from it, let him without fail perform . . . and aspire for the meditation on the corpse mangled and torn by birds and beasts of prey.

Give leave! In reverence for . . . I fulfil.
I earnestly ask . . . of the ten foul things, the meditation on the mangled corpse.
Nine are the states sublime . . . for Nibbāna's sake.

[*He sits down* . . . the word "mangled corpse! mangled corpse!"]

Thus meditating, for the winning of his goal, the two images appear to him. Then the element of space appears. Developing . . .

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[1] V i c c h i d a k a ṃ, "fissured" (Childers). Anto-susirabhāvappakāsanato. *Aṭṭhasālinī*, 199.

6. THE DISMEMBERED CORPSE.

After meditating on the foulness of the mangled corpse, let him ponder on the corpse scattered about after being gnawed by beasts of prey, and which is called a dismembered corpse. When he has without fail performed . . . offerings due, let the aspirant aspire for the meditation on the dismembered corpse.

Give leave ! In reverence for . . . fulfil.

I earnestly ask for . . . of the ten bodily foul things, the meditation on the dismembered corpse.

Nine are the states sublime . . . "dismembered corpse" (*twice*).

Thus meditating . . . with his face set toward Nibbāna . . . the element of extension appears to him. [56] Developing therein . . . let him place them . . . and practise . . . the earth-device.

7. THE LIMB-SCATTERED CORPSE.

After meditating on the foulness of the dismembered corpse, let the aspirant ponder over a corpse the limbs of which are severed from the trunk, and which is called a limb-scattered corpse. When he has without fail performed . . let him aspire for the meditation on the limb-scattered corpse.

Give leave ! In reverence for . . . fulfil.

Nine are the states sublime . . . "limb-scattered corpse !"

Thus meditating, with Nibbāna for his goal . . . the two images appear to him. . . . Then the element of mobility appears. Developing them . . . place them . . . practise . . . the earth-device.

8. THE BLOODY CORPSE.

After meditating on the limb-scattered corpse, let him ponder on a corpse from limbs whereof, parted from the trunk, the blood is flowing, and which is called a bloody corpse. When he has without fail . . . the foulness of the bloody corpse.

Give leave ! In reverence for . . . fulfil. I earnestly ask for . . . "bloody corpse ! bloody corpse !"

Thus meditating . . . the element of heat appears to him. Developing therein . . . place . . . practise . . . the earth-device.

9. THE WORM-FOUL CORPSE.

The state of the corpse from the nine doors whereof worms pour forth is called worm-foul. Let the aspirant who is disgusted with this aspect of the physical body and longs for absolute release therefrom, when he has without fail . . . [57] offerings due . . . aspire for the meditation on the worm-foul corpse.

Give leave! . . . fulfil. I earnestly ask . . . worm-foul corpse . . .

Nine are the states sublime . . . "worm-foul corpse" (*twice*).

Thus meditating the element of cohesion . . . earth-device.

10. THE SKELETON.

After the foulness of the worm-foul corpse, the bony framework is regarded as an object of meditation and is called skeleton. When he has without fail . . . of the ten foul things, the foulness of the skeleton . . . (*let him say*):

Give leave! In reverence for . . . meditation on the skeleton.

Nine are the states sublime . . . "skeleton! skeleton!"

Thus meditating the element of space appears to him. Developing . . the earth-device.

After the meditation on the foulness of the skeleton, when he has without fail performed the . . . let him aspire for the meditation on the ten foul things at one and the same time.

Give leave! In reverence for . . . fulfil (*as above*).

Give leave! Having attained the First Jhāna in the inmost shrine of my being I shall hold fast, of the objects of meditation, the swollen corpse, the discoloured corpse, the festering corpse, the fissured corpse, the mangled corpse, the dismembered corpse, the limb-scattered corpse, the bloody corpse, the worm-foul corpse, and the skeleton, in the way of right succession.

[58] In me, of late recovered from the sickness of the passions by the taking of fit medicine, may perception of the mental states arise!

[*He sits down* . . . "swollen corpse! swollen corpse!"]

Thus meditating, with his face set toward Nibbāna, the two images appear to him. This is the difference between the mark of upholding and the image of the mark. The one is like hot milk-rice in a vessel kept in an oven; it appears shaky; whereas the other is like cool rice-milk placed in a dish; it appears calm and quiet. As if piercing the said mark of upholding and cleansed a hundred, nay, a thousand times, piercing the stream of the span of life, and entering the threshold of the mind, the elements of the ten foul things appear to him. Developing therein the three thought-forms in the way of right succession, well observing them and withdrawing them from the tip of the nose, let him place them in the middle of the navel, in the way of right succession. Observing the elements of the Five Jhānas, let him place them well in the said spots, both in the way of right succession and in reverse order.

Here ends the Meditation on the Ten Foul Things.[1]

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1 *Saṃyutta-Nikāya*, vol. 5, pp. 129–132. *Anguttara-Nik.* i. 42; v. 106 give 5 Asubha's (foul or ugly things); ii. 17; v. 310 give 6. Cf. the fuller treatment in *Majjhima-Nik.* i. 58; *Dīgha-Nik.* ii., 295 f. (*Dialogues* ii. 331 f.), filling in, for the meditant familiar with the texts, the mere heads supplied by the Manual.

THE MEDITATION ON THE BODILY PARTS.

1. HAIR OF THE HEAD.

After the meditation on the ten foul things, of the thirty-two objects of meditation on the bodily parts, set forth in perfection by the Lord of Wisdom, let him aspire for the meditation on the hair of the head, when he has without fail . . . offerings to the Triple Gem.

Give leave! In reverence for . . . fulfil. I earnestly ask . . . in the inmost shrine of my being, of the meditations on the bodily parts, for that on the hair of the head.

Nine are the states sublime . . . for Nibbāna's sake.

[*He sits down* . . . the word "hair of the head! hair of the head!"]

Thus meditating, with the taste of Nibbāna as his object, keen and alert, the two images appear to him. Then the element of extension appears. Developing therein the three thought-forms [59] and well observing them, let him place them . . . practise . . . the earth-device.

2. DOWN OF THE SKIN.

After the meditation on the hair of the head, when he has without fail performed . . . let him aspire, from among the meditations on the bodily parts, for the meditation on the down of the skin.

Give leave! . . . fulfil. I earnestly ask . . . in the inmost shrine of my being, for the meditation on the down of the skin.

Nine are the states sublime . . . for Nibbāna's sake.

[*He sits down* . . . the word "down of the skin! down of the skin!"]

Thus meditating, with his face set toward Nibbāna, the two marks appear to him, the mark of upholding and the image of the mark. Then the element of heat appears to him. Developing therein the three thought-forms, and well observing them, withdrawing them from the tip of the nose, let him place them in the heart and then in the navel. Then let him practise . . . earth-device.

3. NAILS.

The same (*with* element of cohesion).

4. TEETH.

The same (*with* element of mobility).

5. SKIN.

The same (*with* element of space).

6. FLESH.

The same (*with* element of extension).

7. TENDONS.

[60] *The same* (*with* element of heat).

8. BONES.

The same (*with* element of cohesion).

9. MARROW.

The same (*with* element of mobility).

10. KIDNEYS.

The same (*with* element of cohesion).

11. HEART.

The same (*with* element of extension).

12. LIVER.

The same (*with* element of heat).

13. PLEURAL MEMBRANE.

The same (*with* element of cohesion).

14. SPLEEN.

The same (*with* element of mobility).

15. LUNGS.

The same (*with* element of space).

16. BOWELS.

The same (*with* element of extension).

[61] 17. MESENTERY.

The same (*with* element of heat).

18. STOMACH.

The same (*with* element of cohesion).

19. FÆCES.

The same (*with* element of mobility).

20. HEAD.

The same (*with* element of space).

21. BRAIN.

The same (*with* element of space).

22. BILE.

After the meditation on the twenty foul things of the element of extension, let him aspire for the meditation on the bile, of the twelve foul things included in the element of cohesion.

Give leave! In reverence for . . . fulfil.

I earnestly ask to attain, in the inmost shrine of my being, among the meditations on the bodily parts, the meditation on the bile.

Nine are the states sublime . . . for Nibbāna's sake.

[*He sits down* . . . the word "bile! bile!"]

While he is thus meditating, keen and alert, the two images appear to him. Then the element of extension appears. Developing therein the three thought-forms, well observing them and

withdrawing them from the tip of the nose, let him place them in the heart and then in the navel. Then let him practise . . . [62] the earth-device.

23. PHLEGM.

After the meditation on the bile, when he has . . . meditation on the phlegm.

Give leave! In reverence for . . . fulfil. I earnestly ask to attain, in the inmost shrine of my being . . . the word "phlegm! phlegm!"

Thus meditating, the element of mobility appears to him. Developing . . . the earth-device.

24. PUS.

After the phlegm *the same* (*with* element of cohesion).

25. BLOOD.

The same (*with* element of heat).

26. SWEAT.

The same (*with* element of mobility).

27. FAT.

The same (*with* element of space).

28. TEARS.

The same (*with* element of extension).

29. SERUM.

The same (*with* element of mobility).[1]

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[1] For the "Thirty-two Parts" of the body, see *Khuddaka-pāṭha*, ed. Childers [*J.R.A.S.*, N.S., vol. 4 (1870), pp. 310–339, *cap.* 2–3], and *Majjhima-Nik.* i. 57. Also Gogerly, *Ceylon Buddhism*, vol. 2, p. 339, where the passage is found in the Pirit recital, § xv. Here G. translates Kilomakaṃ, "womb"; Childers, s.v., says "pleural membrane." G. continues (after Udariyam, stomach), "paunch, gall, phlegm," ending with "cranium and brains."

In *Khudd.*, *loc. cit.*, "head and brains" come last of all. In *Majjhima-Nik.* only 31 "parts" are given. If we could, in *Kh-p.* and here take the last two together—the brains *in* the head (matthake) —we should have the 32, the deficiency in the *M.N.* being unexplained. But in our Manual Nos. 20, 21 are treated independently.

[63] 30. SALIVA.

The same (*with* " element of heat ").

31. MUCUS.

The same (*with* " element of heat ").

32. LUBRICATING FLUID.

The same (*with* " element of mobility ").

33. URINE.

The same (*with* " element of space ").

When he has without fail performed . . . let him aspire at one and the same time for the thirty-two objects of meditation mentioned in the meditation on the bodily parts.

Give leave! In reverence for . . . fulfil.

Give leave! Having attained the First Jhāna I shall hold fast in the inmost shrine of my being the meditation on the hair of the head, the hair of the body, nails, teeth, skin, flesh, nerves, bones, marrow, kidney, heart, liver, pleural membrane. spleen, lungs, bowels, mesentery, stomach, fæces, head, brain, bile, phlegm, pus, blood, sweat, fat, tears, serum, saliva, mucus, lubricating fluid, and urine in the way of right succession. To me, recently recovered from the sickness of the passions by the taking of fit medicine, may perception of the mental states appear.

[*He sits down* . . . the word " hair of the head! hair of the head!"]

Thus meditating, keen and alert, having developed the three thought-forms in the way of right succession in the thirty-two objects of meditation, let him well observe the same and, withdrawing them from the tip of the nose, let him place them in the navel in the way of right succession and then observe the elements of the Jhānas. Let the wise earnestly practise, of the meditations on the bodily parts, for the obtaining of his end, the thirty-two occasions of meditation.

Here ends the Meditation on the Bodily Parts.

MEDITATION
ON THE TEN RECOLLECTIONS.

1. BUDDHA-RECOLLECTION.

After Meditation on the Bodily Parts, when he has without fail . . . of the Occasions of Meditation let him aspire to the Recollection of the [64] Buddha.

Give leave ! In reverence for . . . fulfil.
I earnestly ask . . . the recollection of the Buddha !
Nine are the states sublime . . . for Nibbāna's sake.

[*He sits down* . . . "recollection of the Buddha !" (*twice*).]

Thus meditating on the virtues of the Buddha . . . the element of extension appears to him. Developing therein the three thought-forms . . . let him place them in the heart and then in the navel. Then let him practise it . . . the earth-device.

In the mind of him who meditates on the recollection of the Buddha, the virtues of the Buddha will ever arise. So, just as if he were in the presence of the Buddha, he feels shame and fear to commit sin. Hence let the wise man, with Nibbāna for his goal, earnestly practise this meditation and without delay.

2. DHAMMA-RECOLLECTION.

After the meditation on the recollection of the Buddha, when he has without fail performed . . . let him aspire for the recollection of the Dhamma.

Give leave! In reverence for . . . fulfil. When I have . . . in the inmost shrine of my being . . . "recollection of the Dhamma! recollection of the Dhamma!"

Thus meditating the element of heat appears to him. Developing therein . . . the earth-device.

3. SANGHA-RECOLLECTION.

[65] *The same* (*with* "element of cohesion").

4. GOOD CONDUCT-RECOLLECTION.

The same (*with* "element of mobility").

5. GIVING-UP-RECOLLECTION.

The same (*with* "element of space").

6. PERFECT PEACE-RECOLLECTION.[1]

The same for "The Perfect Peace."

[*Here read* . . . "preparing myself with the word 'cessation!'" (*twice*)].

Thus meditating, with the taste of Nibbāna for his object, let him . the element of extension appears . . . earth-device.

7. RECOLLECTION OF THE GODS.

The same

[*With* . . . the word "faith! faith!"[2]]

Thus meditating . . . element of heat . . . the earth-device.

8. THE RECOLLECTION OF DEATH.

The same

[*With* . . . the word "death! death!"[3]]

Thus meditating . . . the element of cohesion appears.

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[1] *Upasamo*, from *upa*: unto, *sam*: quiet.

[2] Read saddhā, "ecstatic confidence in the Buddha," etc

[3] Text has *maraṃ* for maraṇaṃ.

[66] 9. THE RECOLLECTION OF THE ONE IDEA.

The same

[*With* . . . the word " disgust ! disgust !"[1]

Thus meditating on disgust at food . . . the element of mobility . . . earth-device appears.

10. THE ONE ELEMENT.[2]

The same

[*With* . . . the word " one element."]

Thus meditating the element of space appears . . .

When he has without fail performed . . . let him aspire for the meditations on the ten recollections at one and the same time.

Give leave ! . . . fulfil (*as above*).

Give leave ! Give leave ! Give leave ! When I have attained the First Jhāna I shall hold fast in the inmost shrine of my being the recollection of the Buddha, the Dhamma, the Sangha, good conduct, giving-up, peace, the gods, death, the one idea, the one element in the way of right succession. To me, but lately recovered from the sickness of the passions, may the perception of the mental states appear !

[*He sits down* . . . " recollection of the Buddha !"]

Thus meditating, having developed the three thought-forms in the Ten Recollections, well observing them, and taking them from the tip of the nose, let him place them in the navel in the way of right succession. Then, well observing the elements regarding the Jhānas let him place them in the same places.

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[1] Text has *paṭikulaṃ* for *paṭikkūlam*.

[2] In the older category of *Anguttara-Nik.* i. 30, and in the *Visuddhi Magga*, ch. iii., these last two heads do not occur. These works give the heads " Breathing-recollection " and " Recollection directed to the Body," as Nos. 7 and 9, which are here omitted. Moreover, they place No. 6 last. It is probable that by the " one element" or " one-element-edness " (see text, 66, *n.* 1), *eka-dhātu-vavatthānaŋ* is meant: " The one element - determining " (v. Childer's Dict. s.v. *kammaṭṭhānaŋ*).—ED.

MEDITATION ON THE IMMATERIAL REALMS.

1.

[67] After the Meditation on the Ten Recollections, when he has without fail . . . of the Four Immaterial Realms, let him aspire to the Realm of the Infinity of Space.[1]

Give leave! In reverence for the teachings of the fully-enlightened one, Gotama, I strive his teachings to fulfil. I earnestly ask to attain in the inmost shrine of my being the mark of upholding and the image of the mark, the way to the access, the way to the ecstatic concentration and, of the Jhānas of the four formless worlds, the realm of infinity of space.

Nine are the states sublime . . . be it for Nibbāna's sake.

[*He sits down* . . . the word "boundless space! boundless space!"][2]

Thus meditating . . . the element of extension appears. Developing therein the three thought-forms and well observing them, let him withdraw them from the tip of the nose and place them in the heart, and then in the navel. Then let him practise . . . the earth-device.

2.

The same for

The realm of the infinity of consciousness,

With . . . the word "boundless is consciousness! boundless is consciousness!"[3]

and . . . the element of heat.

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[1] This is the first Arūpa-loka, or Formless Highest (Heaven) World (of Abstract Thought).

[2] Reading *ākāso ananto* for . . . *anto*.

[3] The text, obviously corrupt, reads *ākāsaṃ kiñci*.

3.

The same for
The realm of nothingness,
With . . . the word " it is nothing ! it is nothing !"
and . . . the element of cohesion.

4.

The same for
The realm of neither consciousness nor absence thereof,
With [68] the word " this is good ! this is excellent !"[1]
and the . . . element of mobility.

Then, when he has without fail performed . . ., let him aspire at one and the same time to the Four Immaterial Realms.

Give leave ! . . . fulfil (*as above*).

Give leave ! Give leave ! Give leave ! When I have attained the First Jhāna in the inmost shrine of my being, I shall hold fast, of the four immaterial realms, the (above named) meditations in the way of right succession. To me who have but lately recovered from the sickness of the passions by the taking of fit medicines, may perception of the mental states appear !

[*He sits down* . . . the word " boundless is space ! boundless is space !"]

Thus meditating, the three thought-forms of the Four Jhānas appear to him. Well observing them in the way of right succession and withdrawing them from the tip of the nose, let him place them in the middle of the navel, and well observing the three thought-forms of the Jhānas let him place them in the same places.

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[1] E t a ṃ s a n t a ṃ, e t a ṃ p a n ī t a ṃ. The editing of the titles in the text has here gone astray.

MEDITATION ON THE FOUR HIGHEST STATES.[1]

The same procedure [*as in the preceding paragraphs*].

1.

. . . of the Four Highest States, let him aspire to that of Love.

. . . He sits down cross-legged . . . and prepares himself with the word "May I be happy! May I be happy!" . . . thus meditating, the element of extension appears . . .

2.

. . . of the Four Highest States let him aspire to that of Pity [for others' sorrow] . . . with the word "Let me get free! Let me get free!" . . . the element of heat appears . . .

3.

. . . of the Four Highest States let him aspire to that of Sympathy [with others' joy] . . . with the word "Let me not cease! Let me not cease!"[2] . . . the element of cohesion appears . . .

4.

. . . of the Four Highest States let him aspire to that of Equanimity . . . with the word "Let me inherit my deserts![3] Let me inherit my deserts!" . . . the element of mobility appears . . .

[69] *Each of the Four Highest States is then repeated with each of the Five Jhānas, the Six Words, the Span, the Element Aggregate, the Fourfold*

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[1] *Brahmavihārā.* '*Brahma* (adj.) here means *seṭṭha*, "best," also *niddosacitta*, "having a heart void of corruption," or "of enmity," like Brahma-gods.' *Atthasālinī*, p. 195. Mr. Rajendranath Tagore, in his *Sādhana*, p. 106, seems to show unawareness of this Buddhist tradition, calling the *Buddhist* brahmavihāra, "the joy of living in Brahmā"!—Ed.

[2] Text is corrupt. *Dele* ga? Cf. below, p. 109.

[3] Text is corrupt. Read *kammassako*.

and Fivefold Systems, the Heart, Self-Collectedness, Lasting of the Law, and Offering of Wax Tapers, the formulas in each being inserted before "thus meditating" . . .

Then follows:

When he has without fail . . . of the Four Highest States, let him aspire to the Highest State of Love for, and Sympathy with, all beings in the Ten Directions, with friendly feelings to them, and, facing the Eastern Quarter, let him dwell on Love to All Beings.

1. LOVE.

Give leave! In reverence for . . . to fulfil.

I earnestly ask to attain in the inmost shrine of my being, of the Four Highest States, the state of love for all beings.

Nine are the states sublime . . . for Nibbāna's sake.[1]

[*He sits down* . . . the word "May I be blissful! May I be blissful!"]

Thus meditating the element of cohesion appears to him. Developing therein the three thought-forms and well observing them, facing the eastern quarter in mind-consciousness, let him go on meditating and, withdrawing the three thought-forms from the tip of the nose, let him place them in order due in the ten thousand world-systems, the billion world-systems, the boundless world-systems, and the summit of Mount Meru, till the taper has burned about two inches. Then let him squat down (and say):

Give leave! Meditating on the wax-taper in the inmost shrine of my being, of the Four Highest States, may I attain the First Jhāna of love for all beings in the way of right succession . . . may . . . (*as on* p. 95) appear!

Thus earnestly aspiring the element of extension appears to him.

When he has developed the twenty ecstasies[2] in one quarter and given merit to the five beings, after developing the twenty-eight ecstasies in one direction and given merit to the seven human beings and gods[3] (the five beings in one quarter are

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[1] In the classic tradition, only one and four of these "Highest States" belong to strict Nibbāna-training. *Atthasālinī*, 217.—ED.

[2] For A p p a ṇ ā see note on pp. 53–54, *Buddh. Psych. Ethics.*

[3] I.e., five classes of beings and four quarters; so for the seven classes.—ED.

these: all beings, all creatures, all animals, all persons, all that have attained personal existence. The seven human beings and gods are these: all females, all males, all worthy ones, all unworthy ones, all gods, all human creatures, all beings in the hells) let him say: "May all beings be friendly, healthy and unharmed, and live in happiness." [70]

The inner preamble: "May I be happy!" (*thrice*).

Taking it from the head: "Be all beings happy!" (*thrice*).

In the ten thousand world-systems: "May creatures be happy!" (*thrice*).

In the billion world-systems: "Be they happy!" (*thrice*).

In the countless world-systems: "Happy! happy! happy!"

When he has fixed the three thought-forms of the element of extension and well observed them, let him extend friendly greetings to the countless world-systems in the eastern quarter. On the summit of Mount Meru let him meditate in the way of right succession till the taper has burned about an inch and the candle-stick falls down. Then let him squat (and say):

Give leave! Meditating on the wax-taper in the inmost shrine of my being, of the Four Highest States, may I attain the Second Jhāna of love for all beings in the way of right succession . . . (p. 95) appear to me!

Thus aspiring and developing the three thought-forms in the element of heat (let him say):

When I have developed the twenty ecstasies in one quarter and have given merit to the five beings, and developed twenty-eight ecstasies in one quarter, and given merit to the seven human beings and gods [the five beings in one quarter are . . . (*as above*) . . . the seven beings are . . . (*as above*)] . . . "Happy! happy! happy!"

Then well observing the three thought-forms developed in the element of heat, by spreading love for all beings through the boundless world-systems, let him place the forms upwards in the way of right succession on the summit of Mount Meru, and go on meditating till the taper has burned about an inch and the candle-stick falls down. Then let him squat down (and say):

Give leave! Meditating on the wax-taper may I attain the Third Jhāna of love for all beings in the way of right succession . . . may perception . . . appear!

Thus aspiring . . . the element of cohesion . . . well observing them . . . developing the twenty ecstasies . . . "Happy! happy! happy!"

When he has in one quarter . . . etc. . . . the boundless world-systems . . . Happy! happy! happy!

In the boundless world-systems . . . the element of cohesion . . . let him squat down (and say):

Give leave! Meditating on . . . the Fourth Jhāna . . . appear to me!

Thus aspiring . . . (*with* the element of mobility).

Give leave! Meditating . . . the Fifth Jhāna . . . appear to me.

Thus . . . (*with* element of space) . . . Happy! happy! happy!

[71] Having well fixed the three thought-forms and well observing them, diffusing love for all beings throughout the boundless world-systems, let him on the summit of Mount Meru go on meditating in the way of right succession, till the taper has burned about an inch and the candlestick falls down. Then, for the heart, having developed the three thought-forms in the element of extension, and having placed them on the summit of Mount Meru, spreading love for all beings throughout the boundless world-systems, let him go on meditating in the way of right succession till the taper has burned about an inch, and the candlestick falls down.

For mental balance also, having fixed the same three thought-forms on the summit of Mount Meru (as said above) upwards, let him go on meditating in the way of right succession, till the taper has burned about an inch, and the candle-stick falls down.

Thereafter, the way of practice in reverse order is thus: Let him take the access and the preamble developed in the element of extension and well observe them as regards love to all beings, from the summit of Mount Meru in the boundless world-systems. Then let him place them in the way of right succession and develop them with the mind-consciousness gradually pervading the countless world-systems, the billion world-systems, the ten thousand world-systems; and, when he has by degrees reached his own head, let him take them from the tip

of the nose and place them in reverse order in the navel, and go on meditating until the taper has burned about two inches and the candle-stick falls down. Then let him squat down (and say):

Give leave! Meditating on the candle-stick . . . may I attain the First Jhāna in reverse order developed in love to all beings, of the Four Highest States . . . appear!

Thus aspiring and well observing the three thought-forms in the element of extension in the way of right succession (let him say):

In one quarter developing the twenty ecstasies . . . the five beings . . . . "May I be happy! May I be happy! May I be happy!"

Again practising in reverse order let him say "Beings! beings! beings!"

Approaching the boundless world-systems let him say: "Happy! happy! happy!"

Approaching the billion world-systems let him say: "May they be happy! May they be happy!"

Approaching the ten thousand world-systems let him say: "May beings be happy! May beings be happy!"

Approaching the head let him say: "May all beings be happy! May all beings be happy! may all beings be happy!"

Approaching the interior let him say: "May I be happy! May I be happy! May I be happy!"

Well fixing the three thought-forms of the element of extension in the navel (as said above), let him go on meditating till the taper has burned about an inch and the candle-stick falls down. Then let him squat down (and say):

[72] Give leave! Meditating on the wax-tapers . . . may I attain the Second Jhāna developed in love to all beings in reverse order . . . appear!

Well observing the three thought-forms of the element of heat and fixing them in the boundless world-systems (let him say):

When I have developed the twenty ecstasies . . . "May I be happy!"

2. PITY.

Well fixing the three thought-forms of the element of heat, as in the way of right succession, let him go on meditating till the taper has burned about two inches and the candle-stick falls down. Then let him squat and say:

Give leave! Meditating on the wax-tapers may I attain in the inmost shrine of my being, of the Four Highest States. the First Jhāna of pity for all beings in reverse order . . . may perception of the mental states appear!

Thus aspiring let him fix the three thought-forms of the element of heat where before they were placed in the way of right succession, and go on meditating till the taper has burned about an inch, and the candle-stick falls down. Then, for the heart, fixing the same element of heat in reverse order, where before it was placed in the way of right succession, let him go on meditating till the taper has burned about an inch and the candle-stick falls down.

Then for the mental balance also, having fixed the same element of heat in reverse order, as before in the way of right succession, let him go on meditating till the taper has burned about an inch and the candle-stick falls down.

Of the Four Highest States, spreading abroad the four highest emotions to all beings throughout the ten world-systems, when he has performed . . . let him aspire for the meditation on pity for all beings, and fulfil the same.

Give leave! In reverence for . . . fulfil.

I earnestly ask to attain, in the inmost shrine of my being, of the Four Highest States, pity for all beings.

Nine are the states sublime . . . for Nibbāna's sake.

[*He sits down* . . . the word "May I get free! May I get free!"]

Thus meditating the element of heat appears to him. Developing therein the access and the preamble, and well observing them, let him spread abroad pity to all beings, with the mind-consciousness pervading [first] the eastern quarter of the ten world-systems. Starting from the head and going on step by step to the billion world-systems and the countless world-systems, and fixing the access and the preamble on the summit of Mount Meru, let him continue meditating in the way of right succession, till the taper has burned about two inches and the candlestick falls down. [73] Then let him squat down (and say):

Give leave! Meditating on the wax-taper may I in the inmost shrine of my being attain, of the Four Highest States, the First Jhāna on pity to all beings in the way of right succession.

Thus earnestly aspiring, and well observing the three thought-forms of the element of heat . . .

In one quarter developing the twenty ecstasies . . . seven beings . . . (let him say):

May all beings be freed from loss, from ill-repute, from blame; may all beings be freed from sorrow; may all beings be peaceful, be healthy, be free from pain and preserve themselves in bliss.

For the inner preamble: "May I get free! May I get free!"

Starting from the head, till he reach the ten thousand world-systems, let him say: "May all beings get free! May all beings get free! May all beings get free!"

Thus spreading pity for all beings through the countless world-systems, well observing and fixing the three thought-forms on the summit of Mount Meru, then in the way of right succession, let him continue meditating till the taper . . . then let him squat down (and say):

Give leave! Meditating on . . . Second Jhāna of pity for all beings . . . appear!

Thus aspiring earnestly and developing the three thought-forms of the element of extension and well observing them . . .

Developing the twenty ecstasies . . . may all beings be happy! . . .

For the inner preamble: "May I get free!"

Starting from the head let him say: "May all beings get free! May all beings get free! May all beings get free!"

From the ten thousand world-systems to the billion world-systems, let him say: "May all beings get free! May all beings get free! May all beings get free!"

Thus fixing the three thought-forms on the summit of Mount Meru . . . let him squat down (and say):

Give leave! Meditating on . . . the Third Jhāna . . . appear!

Thus earnestly aspiring and developing the three thought-forms in the element of cohesion . . .

In one quarter developing the twenty ecstasies . . . "May all beings get free! May all beings get free! May all beings get free!"

The same for the Fourth Jhāna *with* the element of mobility.

Having fixed the . . . let him squat down (and say):

Give leave! Meditating on . . . the Fifth Jhāna . . . appear!

Thus earnestly aspiring, and developing the three thought-forms in the element of space, well observing them . . . [74]

In one quarter developing the twenty ecstasies . . . "May all beings get free! May all beings get free! May all beings get free!"

Then placing upwards in the way of right succession the three thought-forms, and well observing them on the summit of Mount Meru let him continue meditating till the . . . (*as below*) falls down.

For the heart: When he has well observed the three thought-forms, developed in the element of space, by meditating on pity for all beings, spreading the same through the ten thousand world-systems, the billion world-systems and the countless world-systems, let him continue meditating and fix the same thought-forms in reverse order on the summit of Mount Meru, till the taper has burned about an inch, and the candle-stick falls down.

Then for the mental balance: Fixing the same element of heat in the same way on the summit of Mount Meru let him continue meditating till . . . falls down.

After the practice in the way of right succession the way of the reverse order is thus:

Taking from the summit of Mount Meru by his mind-consciousness the access and preamble developed in the element of heat, formed by the emotion of pity for all beings, which was fixed in the countless world-systems, let him in the way of right succession pass over them in

turn and go back to the billion world-systems and the ten thousand world-systems in reverse order. Then, when he has reached the head, let him take them from the tip of the nose and fix them in the navel in reverse order, and continue meditating till the taper has burned about an inch and the candle-stick falls down. Then let him squat down (and say):

Give leave! Meditating on the . . . First Jhāna . . . in reverse order . . . appear!

Thus earnestly aspiring, and well observing the three thought-forms developed in the element of heat . . .

In one quarter developing the twenty ecstasies . . . "live in happiness!"

The inner preamble is: "May I be freed! May I be freed!"

Then again in reverse order, starting from the world-systems, till he reach the billion world-systems, let him repeat: "Beings! beings! beings!"

Starting from the billion world-systems till he reach the ten thousand world-systems, let him repeat: "May beings get free! May beings get free! May beings get free!"

Starting from the ten thousand world-systems till he reach the head let him repeat: "May all beings get free! May all beings get free! May all beings get free!"

Starting from the head till he reach the navel let him repeat: "May I get free! May I get free! May I get free!"

Then, having fixed the three thought-forms well observed in reverse order let him continue meditating till the taper has burned about an inch. . . . Then let him squat down (and say):

Give leave! Meditating on the wax-taper . . . Second Jhāna of pity to all beings in reverse order . . . appear!

Thus earnestly aspiring and well observing the three thought-forms developed in the element of extension, let him well observe them in mind-consciousness and fix them in the countless world-systems in the way of right succession.

In one quarter developing the twenty ecstasies . . . live happily. [75]

The inner preamble is: "May I get free! May I get free!"

Then in reverse order starting from the countless world-systems and returning to the billion world-systems, let him repeat: "Beings! beings!"

Starting from the billion world-systems and returning to the ten thousand world-systems, let him repeat: "May beings get free! May beings get free! May beings get free!"

Starting from the head and returning to the navel, let him repeat: "May I get free! May I get free!"

Placing the three thought-forms, well observed, upwards about two inches, let him go on meditating till the taper has burned about an inch and the candle-stick falls down. Then let him squat down (and say):

Give leave! Meditating on the wax-taper . . . the Third Jhāna on pity for all beings in reverse order . . . appear!

Thus earnestly aspiring and well observing the three thought-forms developed in the element of cohesion, let him place them in the countless world-systems in the way of right succession by the meditation on compassion for all beings.

Developing the twenty ecstasies in one quarter . . . "happy!"

The inner preparation is: "May I get free! May I get free!"

Then in reverse order, starting from the countless world-systems . . . "May I get free!"

Fixing the three thought-forms well observed at a place about one inch to the right of the navel in reverse order, let him go on meditating till the taper has burned about an inch and the candle-stick falls down. Then let him squat down (and say):

Give leave! Meditating on the wax-taper . . . the Fourth Jhāna in the way of right succession, which was developed in the meditation on pity for all beings . . . appear!

Thus earnestly aspiring and well observing the three thought-forms in the element of mobility that were placed in the countless world-systems in the way of right succession:

In one quarter developing the twenty ecstasies . . .

The inner preamble is: "May I get free! May I get free! May I get free!"

Then the reverse order, starting from the countless world-systems . . . "May I get free!"

Give leave! May I . . . the Fifth Jhāna in reverse order . . .

Well observing the three thought-forms developed in the element of space, that were placed in the countless world-systems:

Developing the twenty ecstasies in one quarter . . . "May I get free!"

Then in reverse order . . . "May I get free!"

Placing the three thought-forms, well observed and developed in the element of space, at a spot about an inch to the left of the navel, let him go on meditating till the taper has burned about an inch and the candle-stick falls down.

[76] Then for the heart: placing the three thought-forms developed in the element of heat and fixed in the way of right succession, let him go on meditating till the taper has burned about an inch and the candle-stick falls down.

Then for mental balance: placing in reverse order in the navel the three thought-forms, placed upwards in the way of right succession, let him go on meditating till the taper has burned about an inch and the candle-stick falls down. Then let him grasp the way of practising, both in the way of right succession and in reverse order, the meditation on pity for all beings that live in the world, in the eastern quarter. After the eastern quarter, let him practise both in the way of right succession and in reverse order the meditation on pity for all beings in the world, spreading it abroad in the ten quarters, to wit, the western quarter, the southern quarter, the northern quarter, or, of the four intermediate quarters, to the N.W., the N.E., the S.W., and S.E., and, as upwards there is nought beyond Mount Meru, Mandāro[1] and the rest, even as far as the zenith,[2] or downwards to the nadir:

When he has without fail . . . offerings due (let him say):

Give leave! In reverence for . . . fulfil.

Give leave! When I have achieved the task of bodily control, in the inmost shrine of my being I shall hold fast, of

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[1] Mandāro: the western mount behind which the sun was supposed to disappear.

[2] Ajatākāso, "the top of the sky."

the Four Highest States, the First Jhāna, developed in the highest state of pity for all beings, in the way of right succession . . . may perception of the mental states appear!

[*He sits down* . . . preparation, "May I get free! May I get free!"]

Give leave! When I have achieved the task of bodily control, I shall in the inmost shrine of my being . . . the Second Jhāna . . . appear!

Give leave! When I have . . . the Third Jhāna in the way of right succession . . . appear!

Give leave! When I have . . . the Fourth Jhāna in the way of right succession . . . appear!

Give leave! When I have . . . the Fifth Jhāna in the way of right succession . . . appear!

Give leave! When I have . . . the Fifth Jhāna in reverse order . . . appear!

Give leave! When I have . . the Fourth Jhāna . . . in reverse order . . . appear!

Give leave! When I have . . . the Third Jhāna . . . in reverse order . . . appear!

[77] Give leave! When I have . . . the Second Jhāna . . . in reverse order . . . appear!

Give leave! When I have . . . the First Jhāna . . . in reverse order . . . appear!

3. SYMPATHETIC JOY.

After pity for all beings, of the Four Highest States, let him who would practise them aspire to attain sympathy[1] with all beings. When he has without fail performed . . . observing perception of the mental states . . . practise them both in the way of right succession and in reverse order.

Give leave! In reverence for . . . fulfil.

Give leave! Give leave! When I have attained the First Jhāna, of the Four Highest States, I shall hold fast, in

[1] *Muditā*, or sympathetic joy, just as *Karuṇā* (No. 2) is pity for others' woes.

the inmost shrine of my being, sympathy with all beings in the way of right succession . . . appear!

[*He sits down* . . . the preparation, "May I not cease! May I not cease!"]

Thus meditating and observing perception of the mental states, which is like a blue light, let him place it in the navel and then practise it both in the way of right succession and in reverse order.

Give leave! When I have attained the First Jhāna in the way of right succession . . . appear!

Thus meditating and developing the three thought-forms in the element of extension, let him place them in the navel.

Give leave! When I have attained the Second Jhāna . . . in the way of right succession . . . appear!

Thus earnestly aspiring and developing the three thought-forms in the element of heat, let him place them about an inch above the navel.

Give leave! When I have . . . the Third Jhāna in the way of right succession . . . appear!

Thus earnestly aspiring, and developing the three thought-forms in the element of mobility, let him place them about an inch to the right of the navel.

Give leave! When I have . . . the Fourth Jhāna in the way of right succession . . . appear!

Thus earnestly aspiring and developing the three thought-forms in the element of space let him place them about an inch below the navel.

Give leave! When I have . . . the Fifth Jhāna . . . in the way of right succession . . . appear!

Thus earnestly aspiring, let him place the three thought-forms of the element of space on the left side about an inch from the navel.

Give leave! When I have . . . the Fifth Jhāna in reverse order . . . appear!

[78] Thus earnestly aspiring . . . thought-forms in reverse order, where they were well observed in the way of right succession on the left side of the navel.

(*And so on with the other Four Jhānas in reverse order.*)

Next let him grasp the way of well observing the elements both in the way of right succession and in reverse order. Then in order due let him practise them as was said of the Four Highest States, of that of pity for all beings.

Index to all these varieties follows. (*So P.T.S. text. Cf. above, p.* 97 *f.*)

When he has without fail performed . . . he who would develop the Four Highest States should aspire for the meditation on sympathy with all beings.

Give leave ! In reverence for . . . fulfil.

I earnestly ask . . . in the inmost shrine of my being, of the Four Highest States, for the state of sympathy with all beings.

Nine are the states sublime . . . be it for Nibbāna's sake.

[*He sits down* . . . preparation, " May I not cease ! May I not cease !"]

Thus meditating, keen and alert in mind, the element of cohesion appears to him. Well observing its three thought-forms, let him place them in the navel.

Give leave ! Meditating on the wax-taper I shall attain in the inmost shrine of my being, of the Four Highest States, to the state of sympathy with all beings in the way of right succession . . . appear !

Thus earnestly aspiring and well observing . . . in the element of cohesion . . . let him place them in the navel.

Give leave ! I earnestly ask . . . sympathy with all beings.

Nine are the states sublime . . . for Nibbāna's sake.

[*He sits down* . . . preparation, " May I not cease !"]

Thus meditating . . . the element of cohesion appears to him. Well observing its three thought-forms . . . spreading abroad towards the eastern quarter, of the ten directions, and developing them in the

ten thousand world-systems and the countless world-systems, the billion world-systems and the countless world-systems, let him place them upwards in the way of right succession on the summit of Mount Meru.

[79] Give leave! Meditating on the wax-taper . . . the First Jhāna developed on sympathy with all beings in the way of right succession . . . appear!

Thus earnestly aspiring . . . in the element of cohesion . . .

Developing the twenty ecstasies in one quarter . . . seven beings. "Never may they cease from the fortune they have won! Never may they cease from the honour they have won! Never may they cease from the praise they have won! Never may they cease from the bliss they have won! Never may I cease! Never may I cease!"

Starting from the head, till he reach the ten thousand world-systems (let him repeat): "May all beings never cease, never cease!"

Starting from the ten thousand world-systems, till he reach the billion world-systems (let him repeat): "May all beings never cease! May all beings never cease! May all beings never cease!"

Starting from the billion world-systems till he reach the countless world-systems (let him repeat): "May they never cease! May they never cease! May they never cease!"

Give leave! Meditating on the wax-taper . . . the Second Jhāna developed on sympathy with all beings in the way of right succession . . . appear!

Thus earnestly aspiring and well observing the three thought-forms of the element of heat:

Developing the twenty ecstasies in one quarter . . . "beings!" "May all beings never cease!" . . . "Never may I cease!"

Starting from the head . . . "Never cease! never cease! never cease!"

Starting from the ten thousand world-systems . . . "Never

cease! never cease! never cease from the fortune they have won!"

Starting from the billion world-systems . . . "Never cease! never cease!"

Give leave! . . . Third Jhāna . . . sympathy with all beings in the way of right succession . . . appear!

Thus meditating . . . element of extension . . .

Developing the twenty ecstasies in one quarter . . . "Never may I cease!"

Starting from the head . . . "Never may they cease!"

Give leave! When I have . . . Fourth Jhāna . . . in the way of right succession . . . appear!

Thus meditating . . . element of mobility . . .

Developing the twenty ecstasies . . . "Never may they cease from the fortune they have won!"

Give leave! When I have . . . Fifth Jhāna . . . in the way of right succession . . . appear!

Having placed the three thought-forms, thus observed, about an inch above the navel, let him go on meditating till the taper has burned about an inch and the candle-stick falls down. Then let him squat down (and say):

Give leave! When I have . . . Third Jhāna developed in love for all beings in reverse order . . . appear!

1. LOVE.

[80] Well observing the three thought-forms in the element of cohesion, which were fixed in love for all beings in the way of right succession in the countless world-systems:

When he has developed the twenty ecstasies (*as on* p. 97 f.) . . . "May I be happy!" (*twice*).

Again in reverse order . . . "beings! beings! beings!"

Approaching the countless world-systems . . . "happy!" (*thrice*).

Approaching the ten thousand world-systems . . . "May they be happy!" (*thrice*).

Approaching the inner place . . . "May I be happy!" (*thrice*).

Fixing the three thought-forms in reverse order about an inch to the right of the navel, let him go on meditating till the taper has burned . . . squat (and say):

Give leave! Meditating on the wax-taper . . . the Fourth Jhāna on the highest state of love for all beings in reverse order . . . may perception of the mental states appear!

Thus earnestly aspiring and spreading abroad love for all beings through the countless world-systems, when he has developed the three thought-forms in the element of mobility:

Developing the twenty ecstasies . . . "May I be happy!" (*thrice*).

Again in reverse order, while approaching, let him repeat: "Beings! beings! beings!" . . . etc. . . .

At the time of approaching the inner place . . . "May I be happy!"

Well observing the three thought-forms in the element of space, that were fixed before, and spreading abroad love for all beings through the countless world-systems:

Developing the twenty ecstasies . . . "May I be blissful!" (*thrice*).

Again in reverse order . . . approaching the inner place (*a n t o*) let him repeat: "May I be happy! May I be happy! May I be happy!"

Fixing well the three thought-forms, that were fixed in reverse order, about an inch to the left of the navel . . . let him go on meditating till the taper . . . falls down.

Then for the heart: well observing the three thought-forms of the element of extension, well fixed before, and spreading abroad love for all beings through the countless world-systems, when he has placed them in the navel, let him . . . falls down.

Then let him know the way of practising the meditation of love for

all beings that live in the eastern quarter, both in the way of right succession and in reverse order.

[81] After the eastern quarter let him practise . . .

As there is nothing beyond it (p. 106) . . .

When he has without fail performed . . . (let him say):

Give leave! In reverence for . . . fulfil.

Give leave! Give leave! When I have attained the meditation on the task of bodily control, I shall attain the First Jhāna developed in love for all beings in the way of right succession . . . may perception of the mental states appear!

[*He sits down* . . . "May I be happy! May I be happy! May I be happy!"]

Give leave! When I have . . . Second Jhāna in the way of right succession . . . appear!

Give leave! When I have . . . the Third Jhāna in the way of right succession . . . appear! (*the element of cohesion*).

Give leave! When I have . . . the Fourth Jhāna in the way of right succession . . appear! (*the element of mobility*).

Give leave! When I have . . . the Fifth Jhāna in the way of right succession . . . appear! (*the element of space*).

Give leave! When I have . . . the Fifth Jhāna in reverse order . . . appear! (*the element of space*).

Give leave! When I have . . . the Fourth Jhāna in reverse order . . . appear! (*the element of mobility*).

Give leave! When I have . . . the Third Jhāna in reverse order . . . appear! (*the element of cohesion*).

Give leave! When I have . . . the Second Jhāna in reverse order . . . appear! (*the element of heat*).

Give leave! When I have . . . the First Jhāna in reverse order . . . appear! (*the element of extension*).

2. PITY.

[82] After the meditation on love for all beings, which is one of the Four Highest States, when he has without fail

. . . let him aspire, of the Four Highest States, to attain the highest state of pity for all beings, and, observing the perception of the mental states, let him practise it, both in the way of right succession and in reverse order.

Give leave ! When I have . . . fulfil (*as above*).

Give leave ! Give leave ! When I have attained in the inmost shrine of my being the First Jhāna, I shall hold fast, of the Four Highest States, the highest state of pity for all beings in the way of right succession . . . perception of the mental states . . . appear !

[*He sits down* . . . preparation, "May I be freed !" (*twice*).]

Thus meditating, let him develop and observe the perception of the mental states that is like unto a torch-light, and then go on meditating, and fix in the middle of the navel the element of heat which was developed in pity for all beings. Then taking the three thought-forms of the element of extension from the tip of the nose, let him place them in the navel.

Give leave ! When I have attained the Second Jhāna . . . appear !

When he has thus earnestly aspired, let him thoroughly observe the three thought-forms in the element of cohesion and place them about an inch above the navel.

Give leave ! When I have attained the Third Jhāna . . . appear !

Thus earnestly aspiring let him fix the element of mobility on the right of the navel about an inch from it.

Give leave ! When I have attained the Fourth Jhāna . . . appear !

Thus earnestly aspiring let him well observe the element of space and place it about an inch below the navel.

Give leave ! When I have attained the Fifth Jhāna . . . appear !

Thus earnestly aspiring, let him place the same element of space on the left, about an inch from the navel.

Give leave! When I have attained the Fifth Jhāna in reverse order . . . appear!

Thus earnestly aspiring, let him place the element of space in reverse order to the left of the navel, where before it was placed in the way of right succession.

Give leave! When I have attained the Fourth Jhāna in reverse order . . .

Thus earnestly aspiring let him place the element of mobility in reverse order below the navel, where before it was placed in the way of right succession.

[83] Give leave! When I have attained the Third Jhāna in reverse order . . .

The element of cohesion should be placed on the right of the navel.

Give leave! When I have attained the Second Jhāna in reverse order . . .

The element of extension should be placed above the navel.

Give leave! When I have attained the First Jhāna in reverse order . . .

The element of heat should be placed in the navel.

The Order Due.

When he has thus fully practised the Jhānas, spreading abroad pity for all beings both in the way of right succession and in reverse order; when he has without fail . . . offerings due . . . (let him say):

Give leave! In reverence for . . . fulfil.

Give leave! Give leave! Entering in order due the inmost shrine of my being, when I have attained, of the Four Highest States, the First Jhāna developed in pity for all beings in the way of right succession . . . appear!

[*He sits down* . . . preparation, "May I get free! May I get free!"]

. . . The element of heat . . .

Give leave! . . . the Second Jhāna in the way of right succession . . .

. . . The element of extension . . .

Give leave! . . . the Third Jhāna in the way of right succession . . .

. . . The element of cohesion . . .

Give leave! . . . the Fourth Jhāna in the way of right succession . . .

. . . The element of mobility . . .

Give leave! . . . the Fifth Jhāna in the way of right succession . . .

. . . The element of space . . .

Give leave! . . . the Second Jhāna in the way of right succession . . .

. . . The element of cohesion . . .

Give leave! . . . the First Jhāna in the way of right succession . . .

. . . The element of heat . . .

Give leave! . . . the First Jhāna in reverse order . . .

. . . The element of heat . . .

[84] Give leave! . . . the Second Jhāna in reverse order . . .

. . . The element of extension . . .

Give leave! . . . the Fifth Jhāna in reverse order . . .

. . . The element of space . . .

Give leave! . . . the Fourth Jhāna in reverse order . . .

. . . The element of mobility . . .

Give leave! . . . the Third Jhāna in reverse order . . .

. . . The element of cohesion . . .

Give leave! . . . the Second Jhāna in reverse order . . .

. . . The element of extension . . .

Give leave! . . . the First Jhāna in reverse order . . .

. . . The element of heat . . .

THE GRASPING OF THE SIX WORDS.

When he has without fail performed the first duties and done the offerings due (let him say):

† Give leave! In reverence for . . . fulfil (*as above*).

Give leave! Having meditated on the six words in the inmost shrine of my being I shall hold fast the First Jhāna in the way of right succession, developed in pity for all beings, of the Four Highest States . . . appear! (*as on* p. 95).

[*He sits down* . . . element of heat.]

(*Then follows the paragraph marked* †, *omitting* "*He sits down*" . . . *repeated as follows*:)

Having attained the Second Jhāna in the way of right succession . . . the element of extension . . .

Having attained the First Jhāna in the way of right succession . . . element of heat . . .

Having attained the Second Jhāna in the way of right succession . . . element of extension . . .

Having attained the Third Jhāna in the way of right succession . . . element of cohesion . . .

Having attained the First Jhāna in the way of right succession . . . element of heat . . .

Having attained the Fifth Jhāna in the way of right succession . . . the element of heat . . .

Having attained the First Jhāna in the way of right succession . . . element of heat . . .

Having attained the Fourth Jhāna in the way of right succession . . . element of mobility . . .

Having attained the Fifth Jhāna in the way of right succession . . . element of space . . .

Having attained the First Jhāna in the way of right succession . . . element of heat . . . reverse order . . .

Having attained the First Jhāna . . . (*no element mentioned*).

Having attained the Fifth Jhāna in reverse order (*no element*).

Having attained the Fourth Jhāna in reverse order (*no element*).

Having attained the First Jhāna in reverse order (*no element*).

Having attained the Fourth Jhāna in reverse order (*no element*).

Having attained the First Jhāna in reverse order (*no element*).

Having attained the First Jhāna in reverse order (*no element*).

Having attained the Third Jhāna in reverse order (*no element*).

Having attained the Second Jhāna in reverse order (*no element*).

Having attained the First Jhāna in reverse order (*no element*).

[85] Having attained the Second Jhāna in reverse order (*no element*).

Having attained the Second Jhāna in reverse order (*no element*).

Having attained the First Jhāna in reverse order (*no element*).

The Span.

When he has without fail performed the first duties and done the offerings due (let him say):

Give leave! In reverence for . . . fulfil (*as above*).

† Give leave! Meditating on the span I shall hold fast in the inmost shrine of my being the Second Jhāna developed in the state of pity for all beings, of the Four Highest States. . . . When I have . . . the Third Jhāna, the Fifth Jhāna in the way of right succession . . . appear!

[*He sits down* . . . preparation, "May I get free! May I get free!"]

(*Then the second paragraph marked* † *repeated with:*)

. . . The First Jhāna, the Fourth Jhāna in the way of right succession . . .

. . . The Fourth Jhāna, the First Jhāna in reverse order . . .

. . . The Fifth Jhāna, the Third Jhāna, the Second Jhāna in reverse order . . .

The Fourfold System.

Hereafter let him practise from the Group of Elements and so on up to the Lasting of the Law, both in the way of right succession and in reverse order, as said above concerning the highest state of love for all beings.

Then let him well observe the First Jhāna, with the element of cohesion, then the Second Jhāna with the element of extension, then the Third Jhāna with the element of heat, then the Fourth Jhāna with the element of mobility, then the Fifth Jhāna with the element of space, developed in sympathy with all beings.

The Fivefold System.

When he has attained the First Jhāna in the element of cohesion . . . the Fifth Jhāna in the element of space developed in the highest state of sympathy with all beings.

(*The same sentence for each of the three following :*)

The Heart.

[86] Mental Balance.

The Lasting of the Law.

Offering of Wax-Tapers.

He who would develop the meditation on the Four Highest States, when he has without fail . . . offerings due, should aspire for the highest state of pity for all beings, and practise it.

Give leave ! In reverence for . . . fulfil.

I earnestly ask to attain in the inmost shrine of my being the mark of upholding, the image of the mark, the way to

the access and to ecstatic concentration and, of the Four Highest States, the highest state of pity for all beings.

Nine are the states sublime . . . for Nibbāna's sake.

[*He sits down* . . . preparation, "May I get free! May I get free!"]

Thus meditating, keen and alert in mind, the element of heat appears to him. Fixing its access and preamble carefully in the navel, let him go on meditating till the taper has burned about two inches and the candle-stick falls down. Then let him squat down (and say):

Give leave! Meditating on the wax-taper I shall hold fast, in the inmost shrine of my being, of the Four Highest States, the highest state of pity for all beings . . . appear!

Thus earnestly aspiring, let him fix the three thought-forms in the element of heat and go on meditating till the . . . falls down. Then, in the same attitude for the heart, let him go on meditating, having fixed the same element in the navel, until the taper has burned about an inch and the candle-stick falls down. Then also for the mental balance, having fixed the same element of heat in the same place, let him go on meditating till the taper has burned about an inch and the candle-stick falls down.

3. SYMPATHETIC JOY.

Well observing the three thought-forms developed in the element of space:

When he has developed the twenty ecstasies in one quarter . . . the seven human beings . . .[1]

"May all beings never cease from the fortune they have won!"

"Never may they cease from the honour they have won!"

"Never may they cease from the praise that they have won!"

"Never may they cease! Never may they cease! Never may they cease!"

Starting from the head, till he reach the ten thousand world-systems (let him repeat:) "May all beings never cease!"

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[1] See text, p. 69 (trans., p. 97).

[87] Starting from the ten thousand world-systems till he reach the billion world-systems (let him repeat): "May all beings never cease!"

For the meditation on the heart and mental balance, let him go on meditating, developing the three thought-forms of the element of cohesion from the head onwards up to the countless world-systems, which were well observed in the sympathy with all beings.

The way of practising in reverse order is thus:

Let him well observe the access and preamble of the element of cohesion, just as in the way of right succession.

Give leave! Meditating on the wax-taper I shall hold fast in the inmost shrine of my being the First Jhāna in reverse order, developed in the highest state of sympathy with all beings.

Thus earnestly aspiring and well observing the three thought-forms of the element of cohesion:

Developing the twenty ecstasies in one quarter . . .

"May I never cease! May I never cease! May I never cease!"

Again in reverse order . . . ten thousand world-systems . . . "May all beings never cease . . .!"

From the head to the navel: "May I never cease!" (*thrice*).

Give leave! When I have attained the Second Jhāna in reverse order . . .

Thus earnestly aspiring and well observing the three thought-forms of the element of extension . . .

Developing the twenty ecstasies in one quarter . . . "May I never cease!"

Again in reverse order (*as on* p. 104) with "May they never cease!"

Give leave! When I have attained the Third Jhāna in reverse order . . .

Thus earnestly aspiring and well observing the three thought-forms of the element of heat . . .

Developing the twenty ecstasies in one quarter . . . "Never may they cease !"

Give leave ! When I have attained the Fourth Jhāna in reverse order . . .

Thus earnestly aspiring and developing the three thought-forms of the element of mobility . . .

When I have developed the twenty ecstasies . . . (p. 98).

Give leave ! When I have attained the Fifth Jhāna . . . in reverse order . . .

Thus earnestly aspiring . . . the element of cohesion. . . . For the meditation on the heart and the mental balance, let him carefully fix the three thought-forms of the element of cohesion in the navel and go on meditating.

After the eastern quarter let him practise both in the way of right succession and in reverse order the meditation on the highest state of pity for all beings in the world, spreading it abroad in the ten quarters, to wit, the western quarter, the southern quarter, the northern quarter, [88] the four intermediate quarters, the N.W., the N.E., the S.W., the S.E., and, as upwards there is nought beyond Mount Meru, Mandāro, and the rest; likewise as there is nothing from below upwards, even as far as the zenith, or downwards as far as the nadir : (p. 106)

When he has without fail . . . offerings due (let him say):

† Give leave ! In reverence for . . . fulfil (*as above*).

Give leave ! When I have in the inmost shrine of my being attained the task of bodily control I shall hold fast the First Jhāna in reverse order, developed, as to the Four Highest States, on the highest state of sympathy with all beings.

[*He sits down* . . . preparation, " May I never cease ! May I never cease !"]

(*The paragraph* † *with :*)

. . . The Second Jhāna in the way of right succession . . .
. . . The Third Jhāna in the way of right succession . . .
. . . The Fourth Jhāna in the way of right succession . . .
. . . The Fifth Jhāna in the way of right succession . . .

. . . The Fifth Jhāna in reverse order . . .
. . . The Fourth Jhāna in reverse order . . .
. . . The Third Jhāna in reverse order . . .
. . . The Second Jhāna in reverse order . . .
. . . The First Jhāna in reverse order . . .

4. EQUANIMITY.

He who would practise the meditation on the Four Highest States, when he has without fail performed . . . let him aspire to the highest state of equanimity,[1] observing the perception of the mental states, and practise it both in the way of right succession and in reverse order.

Give leave! In reverence for . . . fulfil (*as above*).

Give leave! When I have attained the First Jhāna in the inmost shrine of my being, I shall hold fast the highest state of equanimity to all beings in the way of right succession . . . may perception of the mental states appear!

[*He sits down* . . . "May I know the law!"][2]

Thus meditating and well observing the perception of the mental states, like unto a torch-light, let him carefully place the three thought-forms of the element of extension in the navel.

[89] Give leave! . . . the Second Jhāna . . . appear!

Thus aspiring let him carefully place the three thought-forms of the element of heat about an inch above the navel.

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[1] Upekkhā, *Compendium*, p. 66: "This feeling of indifference is fostered by the balance of the mind, or equanimity, which must not be confounded with Upekkhā, the neutral aspect of feeling or zero-point between pain and pleasure."

[2] Dhammassa kho homi in text. In MS. dhamma. See above, text, p. 68, where also the text has kammassa kho (? for kammassako). But see *Buddhist Psychology*, p. 356, n. 3. Sakaṃ means "one's own." Does the phrase here mean "May I meet my deserts"?, and above, "May I experience the law"?, or "Know the law" (my dharma, as a Hindu would say)?

Give leave! When I have attained the Third Jhāna . . . appear!

Thus aspiring let him place the three thought-forms of the element of cohesion on the right side about an inch from the navel.

Give leave! When I have attained the Fourth Jhāna . . . appear!

Thus aspiring let him carefully place the three thought-forms of the element of space about an inch below the navel.

Give leave! When I have attained the Fifth Jhāna . . . appear!

Thus aspiring . . . element of space on the left about an inch from the navel.

Give leave! When I have attained the Fifth Jhāna in reverse order . . . appear!

Thus aspiring . . . element of space . . .

Give leave! When I have attained the Fourth Jhāna in reverse order . . . appear!

Thus aspiring the element of cohesion . . . about an inch below the navel.

Give leave! When I have attained the Third Jhāna in-reverse order . . .

Thus aspiring . . . element of heat on the right side, about an inch from the navel.

Give leave! When I have attained the Second Jhāna in reverse order . . .

Thus aspiring . . . the element of extension . . . above the navel in reverse order where before they were placed in the way of right succession.

Give leave! When I have attained the First Jhāna in reverse order . . .

Thus aspiring . . . the element of mobility . . . in the navel.

Then let him master the way of observing the elements as regards equanimity to all beings; also let him practise it both in the way of right succession and in reverse order, developing it, as said above about the highest state of love to all beings.

The fivefold way. Regarding pity for all beings . . . when he has attained the First Jhāna . . . the element of heat . . .
. . . The Second Jhāna . . . the element of extension . . .
. . . The Third Jhāna . . . the element of cohesion . . .
. . . The Fourth Jhāna . . . the element of mobility . . .
. . . The Fifth Jhāna . . . the element of space . . .

The heart. Regarding pity for all beings . . .
When he has attained the First Jhāna, let him observe the element of heat.
. . . The Second Jhāna . . . element of extension . . .
. . . The Third Jhāna . . . element of cohesion . . .
. . . The Fourth Jhāna . . . the element of mobility . . .
. . . The Fifth Jhāna . . . the element of space . . .

[90] The mental balance (*the same as* the fivefold way).
The mental balance (*repeated*).

He who would develop the meditation on the highest states . . . when he has without fail performed . . . let him aspire to equanimity to all beings, and practise it.

Give leave! In reverence for . . . fulfil.
I earnestly ask to acquire, in the inmost shrine of my being, the mark of upholding, the image of the mark, the way to the access, to ecstatic concentration, and, of the Four Highest States, the highest state of equanimity to all beings.
Nine are the states sublime . . . be it for Nibbāna's sake.

[*He sits down* . . . "May I know the law! May I know the law!"]

Thus meditating, the element of mobility appears to him. Let him fix its access and preamble in the navel.

Give leave! Meditating on the wax-taper I shall hold fast in the inmost shrine of my being the First Jhāna developed

in equanimity to all beings in the way of right succession . . . may perception of the mental states appear!

Thus earnestly aspiring and well observing the three thought-forms of the element of mobility, let him place them in the navel.

For the heart and mental balance, let him fix in the navel the three thought-forms of the element of mobility, which before were developed in equanimity to all beings.

The way of practising it in reverse order is the same as the way of right succession; let him also well fix the three thought-forms of the element of mobility in the navel.

Give leave! . . . the First Jhāna in reverse order . . .

Thus aspiring let him place the same three thought-forms in reverse order, where before they were placed in the way of right succession.

He who would attain the meditation on the Four Highest States . . . when he has without fail . . . let him aspire for equanimity to all beings and spread it abroad in all ten quarters of the universe.

Give leave! In reverence for . . . fulfil.
I earnestly ask to attain . . . "May I know the law!"

Thus meditating, the element of mobility appears to him. Well observing its access and preamble, facing the eastern quarter just as said above.

Give leave! Meditating on the wax-taper I shall hold fast in the inmost shrine of my being the First Jhāna in the way of right succession . . . appear!

[91] Thus earnestly aspiring and well observing the three thought-forms in the element of mobility:

Developing the twenty ecstasies in one quarter . . . approaching the countless world-systems let him repeat: "May all be knowers of the law! May all be knowers of the law! May all be knowers of the law!"

Give leave! Meditating on the wax-taper light . . . the Second Jhāna in the way of right succession . . . appear!

Thus aspiring . . . the three thought-forms in the element of extension.

Developing the twenty ecstasies in one quarter let him repeat: " May all be knowers of the law!"

. . . The Third Jhāna . . . element of heat . . . in one quarter . . .
. . . The Fourth Jhāna . . . element of cohesion . . . in one quarter . . .
. . . The Fifth Jhāna . . . element of space . . . in one quarter . . .

For the heart and the mental balance, well observing the three thought-forms of the element of mobility developed in equanimity to all beings, let him go on meditating.

The way of practising in reverse order is the same as that of the way of right succession, namely: let him place the three thought-forms of the element of mobility in reverse order above the navel, as in the way of right succession.

Give leave! Meditating on the First Jhāna . . . in reverse order . . . appear!

Thus aspiring and well observing the three thought-forms in the element of mobility:

Developing the twenty ecstasies in one quarter . . . etc. . . . from the head let him repeat, " May I have my deserts! May I have my deserts!" till he reach the navel.

Give leave! . . . the Second Jhāna . . . element of cohesion . . . in one quarter . . .

. . . Third Jhāna . . . element of heat . . . in one quarter . . .

. . . Fourth Jhāna . . . element of cohesion . . . in one quarter . . .

. . . Fifth Jhāna . . . element of space . . . in one quarter . . .

For the heart and the mental balance, well observing the three thought-forms of the element of mobility, let him place them in the navel.

Thus ends the way of observing the eastern quarter both in the way of right succession and in reverse order.

After the eastern quarter let him practise both in the way of right succession and in reverse order the meditation on the highest state of pity for all beings in the world, spreading it abroad in the ten quarters, to wit, the western quarter, the southern quarter, the northern

quarter, and the four intermediate quarters, the N.W., the N.E., the S.W., the S.E., and, as upwards there is nought beyond Mount Meru, Mandāro and the rest, and likewise as there is nought from below [92] upwards, even as far as the zenith or downwards to the nadir:
When he has without fail . . .

Give leave! In reverence for . . . fulfil (*as above*).

Give leave! Meditating on the task of bodily control I shall in the inmost shrine of my being hold fast the Jhāna developed in equanimity to all beings, of the Four Highest States, in the way of right succession . . . appear!

[*He sits down* . . . "May I have my deserts! May I have my deserts!"]

Give leave! . . . Second Jhāna in the way of right succession . . .

Give leave! . . . Third Jhāna in the way of right succession . . .

Give leave! . . . Fourth Jhāna in the way of right succession . . .

Give leave! . . . Fifth Jhāna in the way of right succession . . .

Give leave! . . . Fifth Jhāna in reverse order . . .

Give leave! . . . Fourth Jhāna in reverse order . . .

Give leave! . . . Third Jhāna in reverse order . . .

Give leave! . . . Second Jhāna in reverse order . . .

Give leave! . . . First Jhāna in reverse order . . .

THE TEN FORMS OF KNOWLEDGE.

1. KNOWLEDGE OF CALM AND INSIGHT.[1]

After the Four Highest States, when he has without fail performed the first duties and done the offerings due, let him aspire, among the ten forms of knowledge, to that of calm and insight.[2]

Give leave! In reverence for . . . fulfil.

I earnestly ask to attain in the inmost shrine of my being the mark of upholding, the image of the mark, the way to the access, the way to ecstatic concentration, to a knowledge of calm and insight, in the ten ways of knowledge.

Nine are the states sublime . . . be it for Nibbāna's sake!

[*He sits down* . . . preamble, "Impermanence! Suffering! There is no soul! Impermanence! Suffering! There is no soul!"]

Thus meditating, keen and alert in mind, with Nibbāna for his goal, the element of extension appears to him. Well observing its three thought-forms, let him place them first in the heart and then in the navel.

[93] Then let him practise it both in the way of right succession and in reverse order, as was said of the earth-device.

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[1] Insight of the real is gained by realising "as they are" the dreadfulness and disgusting nature of all conditioned things, to which the unenlightened man is absolutely blind. "Insight of" means "by means of, arising from" (see p. 132).

[2] Samatha-dassana. See *Budd. Psych.*, pp. 25–95; 355. *Compendium*, p. 57, says: "Calm is so called because it puts to sleep, as it were, or lulls the Five Hindrances for the time being." Cf. p. 202, n. 2: kilese samathetīti samatho. The more usual word for the twin term is *Vipassanā*.

2. INSIGHT INTO THE RISE AND FALL OF THINGS.

Then follows the insight into the rise and fall.

Before the existence of name and form there is no settling in one place nor any moving together nor collecting together of things that come into existence. There is no dispersion to the ten quarters of perishable things; when things have perished there is no more any staying gathered in one place. For when a lute is played, the sound produced neither stays in one place nor departs from one place; nor, on its dying away, does it go elsewhere. How then has it been produced? Just as, owing to the lute, the neck of the lute and the necessary effort of the lute-player, a sound not in existence was produced and disappeared again after its appearance, so likewise all the conditions of name and form from formlessness take shape, and perishing pass away again. The insight by which this way is grasped is called "the insight of the rise and fall of things." Yogis who would acquire this knowledge, when they have without fail . . . aspire for the insight into the rise and fall of things.

Give leave! In reverence for . . . fulfil.

I earnestly ask to attain in the inmost shrine of my being the mark of upholding, the image of the mark, the way to the access, the way to ecstatic concentration, and the insight into the rise and fall of things, of the ten ways of knowledge. Nine are the states sublime . . . be it for Nibbāna's sake!

[*He sits down* . . . preamble: "Impermanence, suffering, there is no soul!"]

Thus meditating, with Nibbāna for his goal, the element of heat appears to him. Well observing its three thought-forms, let him place them in the navel.

3. INSIGHT INTO DISRUPTION.

Next comes the practice of insight into disruption, as follows:

Just as a clear-sighted man, standing on a river's bank or beside a tank and seeing the heavy rain pour down, thus concludes: "The bubbles rise and burst immediately," so also the Yogi concludes that all complexes in like manner are broken up. The insight thus practised is called the insight into disruption.

[94] When he has without fail performed . . . let him aspire after the insight into disruption.

Give leave! In reverence for . . . fulfil.
I earnestly ask; of the ten forms of knowledge, to attain the insight into disruption.
Nine are the states sublime . . . for Nibbāna's sake!

[*He sits down* . . . the word "There is no soul!"]

Thus meditating the element of cohesion appears to him. Well observing its three thought-forms let him place them in the navel.

4. INSIGHT INTO WHAT IS TO BE FEARED.

Insight into what is to be feared is so called because, to him who gives himself to meditation, seeing the fearfulness of all conditioned things, all aggregates in every world, every sort of existence, every seat of consciousness and every abode of beings seems a source of fear, just like lions, tigers and devils to a coward who desires a happy life.

When he has without fail performed . . . let him aspire to the insight into what is to be feared.

Give leave! In reverence for . . . fulfil.
I earnestly ask to attain in the inmost shrine of my being the insight into what is to be feared.
Nine are the states sublime . . .

[*He sits down* . . . preparation, "Impermanence, suffering, there is no soul!"]

Thus meditating, keen and alert in mind, the element of mobility appears to him. Well observing its three thought-forms, let him place them first in the heart and then in the navel. Let him practise them both in the way of right succession and in reverse order.

5. INSIGHT INTO EVIL.[1]

The insight into evil is the name given to that by which a Yogi realises the evil nature of all conditions; to him all aggregates appear like a forest haunted by dangerous wild beasts; like lions, tigers, and so forth; like a tank haunted by evil water-sprites; like an enemy with drawn sword armed, or food with poison mixed, or like a blazing house.

[95] When he has without fail . . . let him aspire to insight into evil.

[1] Or tribulation; *ādīnava*.

6. INSIGHT OF DISGUST.

Insight of disgust is that by which the Yogi conceives disgust of all aggregates. Just as a golden swan, living in a fair pool nigh Splendid Spur,[1] is loath to dwell in the filthy muddy pit of the outcast, so also the Yogi is altogether disgusted with the world and all conditioned things. When he has without fail . . . let him aspire to the insight by disgust.

Give leave! In reverence for . . . his teachings to fulfil.
I earnestly ask . . . the insight by disgust . . .
Nine are the states sublime . . . for Nibbāna's sake!

[*He sits down* . . . "Impermanence, suffering, there is no soul!" (*twice*).]

Thus meditating, with Nibbāna for his goal, the element of extension appears to him. Well observing its three thought-forms, let him place them in the heart, then in the navel, and let him practise them both in the way of right succession and in reverse order.

7. INSIGHT ARISING FROM DESIRE FOR FREEDOM.

Desire for freedom is so called because the Yogi longs for emancipation from the world and all conditioned things. [96] Just as a fish when caught desires freedom from the net, as a frog desires freedom from the mouth of the snake, the bird from its cage, and the snake from the bill of the garuda bird, so desires he.

When he has without fail . . . let him aspire for insight arising from desire for freedom

Give leave! In reverence for . . . his teachings to fulfil.
I earnestly ask for . . . the insight arising from desire for freedom.
Nine are the states sublime . . .

[*He sits down* . . . "There is no soul! There is no soul!"]

Thus meditating the element of heat appears to him. Well observing its three thought-forms, let him place them in the heart and then in the navel, and practise them both in the way of right succession and in reverse order.

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[1] This is Chitra-Kūṭa, a peak of Himālaya. Cf. *Jātaka*, ii, 74, 123.

8. THE INSIGHT OF REFLECTION.[1]

When he has without fail performed . . . let him aspire for the insight arising from reflection.

Give leave! In reverence for . . . fulfil.
I earnestly ask to attain the insight arising from reflection.
Nine are the states sublime . . . for Nibbāna's sake!

[*He sits down* . . . "There is no soul! There is no soul!"]

Thus meditating the element of cohesion appears to him. Well observing its three thought-forms let him place them in the heart and then in the navel, and practise them both in the way of right succession and in reverse order.

9. INSIGHT BY CONTEMPLATION OF ALL CONDITIONED THINGS WITH INDIFFERENCE.

The same.

10. INSIGHT BY CONTEMPLATION OF ADAPTATION.

When he has without fail . . . offerings due (let him say):

Give leave! In reverence for . . . teachings to fulfil.
I earnestly ask for . . . in the inmost shrine of my being . . . the contemplation on adaptation,[2] in right succession.
[97] Nine are the states sublime . . . for Nibbāna's sake!

[*He sits down* . . . preparation, "There is no soul! There is no soul!"]

Thus meditating, with Nibbāna for his goal, the element of space appears to him. Well observing its three thought-forms, let him place them in the heart and then in the navel. Then let him practise them both in the way of right succession and in reverse order.

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[1] Paṭisankhānupassanā-ñāṇaṃ, in the *Compendium*, p. 66; "Insight of *re*-contemplation."

[2] See *Compendium*, p. 55. "The moment of access (upacāra) is followed by adaptation (anuloma)," the moment during which the mind equips, fits, or qualifies itself for jhāna. Cf. also p. 66.

When he has without fail . . . let the Yogi aspire for the ten ways of insight at one and the same time.

Give leave! In reverence for . . . fulfil (*as above*).

Give leave! When I have attained the First Jhāna in the inmost shrine of my being, of the ten ways of insight I shall attain:

Calm and insight,
Insight of the rise and fall,
Insight of disruption,
Insight of the fearful,
Insight of evil,
Insight of disgust,
Insight of longing for freedom,
Insight of reflection,
Insight of contemplation of all conditioned things with indifference,
Insight of adaptation . . . in the way of right succession . . . perception of mental states appear!

[*He sits down* . . . preparation, "There is no soul! There is no soul!"]

Thus meditating and well observing the three thought-forms of the ten ways of insight in order due, let him place them in the navel, and do likewise with the thought-forms of the Jhānas.

Just as a fisherman, who has waded into the water and with his hand has caught a large snake by the head, thinking it to be a fish, is overjoyed at his good luck; but, on pulling it out of the water and seeing the true marks of the snake thereon, is frightened and realises the danger he incurred by seizing it, and is utterly repelled thereby; [98] as he plans to rid himself of it, lifts up his hand and grasps it by the tail that had coiled around his arm, and swings it round his head to weary it, then throws it far away, and quickly regains the land and stands upon the bank gazing on the way he took, and ponders on his escape from the poisonous thing, even so at first the Yogi's delight at gaining this state is like the fisher's joy at catching a snake in the water, in mistaking it for a fish. The grasping of the true marks of all conditioned things is like the grasping of the true characteristics of the snake.

Insight into the fearful is just like the fear of that snake. The realisation of the danger of conditioned things is like the danger of catching that snake. The insight of desire for freedom from rebirth

is like the wish to be rid of the snake. The insight of planning for freedom is like the planning to be rid of the snake.

Just as a cock's feather, when put in the fire, is shrivelled up and never bends towards the fire, so does the Yogi obtain the insight by indifference to the aggregates.

Just as a righteous king, after hearing the decision arrived at by one and all of eight judges, unmoved by partiality, agrees with their judgment because he depends on their unbiassed decision and his predecessors' righteous law, so also the insight of adaptation approves of the decision made by the eight insights according to the thirty-seven factors of knowledge.[1]

After the insights above named, when he has without fail performed the first duties and done the offerings due, of the nine states sublime, let him aspire for the initiation of entering the stream.

Give leave! In reverence for . . . his teachings to fulfil. I earnestly ask to attain in the inmost shrine of my being the mark of upholding, the image of the mark, the way of access, the way of ecstatic concentration, and, of the four paths, the path of entering the stream.

[99] Nine are the states sublime . . . for Nibbāna's sake!

[*He sits down* . . . preparation, "Impermanence, suffering, there is no soul!"]

Thus meditating, with Nibbāna for his goal, the element of space appears to him. Developing therein the three thought-forms let him carefully place them in the middle part of the roof of the mouth. When he has performed . . . (let him say):

Give leave! In reverence for . . . fulfil (*as above*).

Give leave! When I have attained the First Jhāna in the inmost shrine of my being, of the four paths may I attain the path of entering the stream in the way of right succession . . . appear!

[*He sits down* . . . "There is no soul!"]

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[1] Bodhipakkhiyā sattatiṃsa dhammā are the Four Satipaṭṭhāna's, the Four Sammappadhāna's, the Four Iddhipāda's, the Five Indriya's, the Five Bala's, the Seven Bojjhanga's and the Ariyo Aṭṭhangiko Maggo (see *Dialogues of the Buddha* ii, 129; *Vibhanga*, xv; *Compendium*, 179 f.; 3 *ad fin.*, etc.).

When I have attained the Second Jhāna in the way of right succession . . .

The Third Jhāna . . .

The Fourth Jhāna . . .

The Fifth Jhāna . . .

Give leave! When I have attained the Fifth Jhāna in reverse order . . .

. . . The Fourth Jhāna in reverse order . . .

. . . The Third Jhāna in reverse order . . .

. . . The First Jhāna in reverse order . . .

(*The same from* "When he has without fail" . . . Text, p. 98, line 27 *to* p. 99, line 18, *for* "Path of once returning," *but reading*:)

. . . The element of heat. Developing therein the three thought-forms, let him place them carefully in the middle of the under-palate.[1]

(*The same for* "The path of no return," *with*:)

. . . The element of cohesion, developing therein the three thought-forms let him place them in the middle of the heart, adding these to the five elements after the Five Jhānas in reverse order.

When he has without fail performed the first duties and done the offerings due, let him aspire to the Arahat's path.

Give leave! In reverence for . . . teachings to fulfil.

I earnestly ask to attain in the inmost shrine of my being, of the four paths, the Arahat's path.

Nine are the states sublime . . . for Nibbāna's sake!

[*He sits down* . . . "Impermanence, suffering, there is no soul! Impermanence, suffering, there is no soul!"]

[100] Thus meditating, fixed on Nibbāna with all his might, the element of mobility appears to him. Developing therein the three thought-forms let him place them in the middle of the navel.

When he has without fail performed . . . (let him say):

Give leave! In reverence for . . . fulfil (*as above*).

Give leave! When I have attained in the inmost shrine of my being the First Jhāna, I shall hold fast the Arahat's path, of the four paths, in the way of right succession . . . appear.

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[1] ? at the root of the tongue.

[*He sits down* . . . "Impermanence, suffering, there is no soul!"]

When he has attained the Second Jhāna in the way of right succession . . . the element of heat . . .

When he has attained the Third Jhāna in the way of right succession . . . element of cohesion . . .

When he has attained the Fourth Jhāna in the way of right succession . . . the element of mobility . . .

When he has attained the Fifth Jhāna in the way of right succession . . . element of space . . .

When he has attained the Fifth Jhāna in reverse order . . . element of space . . .

When he has attained the Fourth Jhāna in reverse order . . . vibration . . .

. . . Third Jhāna in reverse order . . . cohesion . . .

. . . Second Jhāna in reverse order . . . heat . . .

. . . First Jhāna in reverse order . . . element of extension . . .

(*The same for* " The fruits of entering the stream," *reading* :)

Thus meditating, fixed on Nibbāna with all his might, keen and alert in mind, the element of extension appears to him. Developing therein the three thought-forms let him place them carefully in the middle of the frontal lobe of the brain (the cranial fissure of the skull).

(*The same for* " The fruits of once returning," *reading* :)

Thus meditating the element of heat appears to him. Developing therein the three thought-forms, let him place them carefully in the middle of the posterior lobe of the brain.[1]

(*The same for* " The fruits of no return," *reading* :)

Thus meditating, with all his might fixed on Nibbāna, keen and alert in mind, the element of cohesion appears to him. [101] Developing therein the three thought-forms let him place them carefully between the eyebrows, inside.

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[1] The hollow where the spinal column joins the skull. MS. *dakuṇu wäle ransiya*, " edge of the right-hand pit (called 'lice-pit')."

(*The same for* "The fruits of arahatship," *reading* :)

Thus meditating, paying heed to the taste of Nibbāna . . . the element of mobility appears to him. Developing therein the three thought-forms let him place them between the nostrils.

(*The same for* "Nibbāna," *reading* :)

Thus meditating . . . the element of space appears to him. Developing therein the three thought-forms let him place them in the middle of the two nostrils.[1]

(*The same for* "The first of the four paths," *reading* :)

Thus meditating the element of extension appears to him. Developing therein the three thought-forms let him place them carefully in the middle of the spine.[2]

(*The same for* "The second of the four paths," *reading* :)

Thus meditating the element of heat appears to him. Developing therein the three thought-forms let him place them carefully in the middle of the navel.

(*The same for* "The third of the four paths," *reading* :)

Thus meditating the element of cohesion appears to him. Developing therein the three thought-forms, let him place them in the middle of the heart.

(*The same for* "The fourth of the four paths," *reading* :)

Thus meditating, penetrating the span of life and entering the thres hold of the mind, the element of mobility appears to him. Developing therein the three thought-forms let him place them carefully in the middle of the tongue.

When he has without fail performed the first duties and made the offerings due, let him aspire for the nine states sublime at one and the same time.

Give leave! In reverence for . . . fulfil (*as above*).

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[1] It is doubtful whether the upper or lower root of the nose is meant, probably the lower.

[2] Which part of the spine is not clear, but the base of the spine is one of the force-centres in Yoga. Perhaps that part which is in a direct line with the navel is meant.

Give leave! When I have attained the First Jhāna I shall hold fast in the inmost shrine of my being the path of entering the stream, the path of once return [102], the path of no return, the Arahat's path, the fruit of entering the stream, the fruit of once-return, the path of no-return, the fruit of Arahatship and the perfect peace (*Nibbāna*), the first, second, third, and fourth in the way of right succession appear to me.

[*He sits down* . . .]

Thus meditating, fixed on Nibbāna with all his might, keen and alert in mind, let him develop and well observe the three thought-forms with regard to the nine states sublime, and withdrawing them from the tip of the nose let him place them, as said above, and in the same way as in the Jhānas.

Thus ends the Brief Compendium of Calm and Insight.

By the merit of this writing I approach Metteyya.[1] Fixing others in the refuge, on the law I take my stand.

> May I become an all-surpassing Buddha.
> May all that I desire be accomplished.
> May beauty be mine and health.

THE END.

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[1] Translated "him who, or that which may be loved." These two lines are in Pali. The following three lines are in Singhalese.—ED.

COPYIST'S NOTE.

In the year 2436 *of our Buddha era,*[1] *in the month of A e s a l a* (*June-July*) *on the fifth day of the waxing moon, Tuesday, on this day the work was finished* (A.D. 1893).

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[1] Taking the year 543 B.C. as the (orthodox Buddhist) date of the Parinibbāna, and 623 B.C. as the date of birth of the Buddha.

APPENDIX

A DHYĀNA[1] BOOK

By D. B. Jayatilaka

"Some time ago, while our esteemed brother Dhammapala was making a tour in the Central Province, he came to hear of a Dhyāna book in an ancient temple, known as Bambaragala Vihāra, about sixteen miles from Kandy. It was also affirmed that this book contained an account of the adepts who resided at this temple and acquired 'iddhi' powers. Mr. Dhammapala, naturally anxious to get the manuscript, requested the present writer to obtain it from the incumbent of the temple. This was no easy matter. For it is next to impossible to induce a priest in the interior—however ignorant he may be of its value—to part with a single palm-leaf of his unused library, unless a deal of external pressure is brought to bear upon him. I arranged, therefore, to visit the temple at the latter end of May, with a gentleman[2] who commands much influence in the district and is besides well known to the monk. . . .

"Bambaragala, as the name signifies, is a rock of huge dimensions. On one side of it the temple is cut, at some considerable height from the base. A flight of steps leads up to a narrow strip of open space, containing at one end the residence of the bhikshus, made of solid rock, and at the other a newly built vihāra. From this floor a second flight of steps, rather steep, takes the pilgrim into the courtyard where the temple stands. In the compound there are a bo-tree and a young nāga plant in full blossom, filling the air with the sweet fragrance of its beautiful flowers. The temple is neither large nor imposing. The walls of the shrine-room are, nevertheless, well painted with various figures and

[1] Pali: Jhāna. [2] The late Mr. T. B. Paranatella, of Kandy.

devices, and the sedent figure of the Buddha is symmetrical and expressive. It is not the temple itself, however, which centres attraction. There is an indescribable charm of calm repose and holiness pervading the whole place and throwing its spell at once over the visitor. Placed at a distance from the village, the premises are filled with a deep sense of silence, broken only by the occasional note of a bird or the cheeping of a squirrel. Trees, plants, and bamboos in luxuriant growth afford a welcome shade to the wearied pilgrim and a pleasant contrast to the barren wastes lying on every side. The very breeze which sweeps across the tremulous atmosphere of the boiling valley below, mellowed on its approach to the sacred precincts, blows fresh and cool.

"Bambaragala is indeed a fit home for the growth of spiritual culture. It is one of those delightful spots, often to be met in the Up-country, which seem to invite the way-worn pilgrim of life from the haunts and cares of the world to the sweet repose of meditation within. . . ."[1]

Twenty-four years after making this trip and recording my impressions, an English version of my treasure-trove sees the light. The editor has asked me for a brief statement of my reasons for believing the original to have been compiled about a century and a half ago.

The "Manual of a Mystic," translated in the preceding pages, gives no indication as to the date of its composition. But to judge from its Sinhalese passages, it is a work of the eighteenth century. As such, it affords interesting evidence of one phase of religious activity, resulting from the reforming labours, during this period, of Piṇḍapātika Saraṇaṅkara, the last of the Sinhalese Sangharājas.

The life and work of this great Reformer are scarcely known outside the narrow circle of Sinhalese scholarship; but both are of a character deserving of wider recognition.[2] And

[1] From the *Buddhist* (Ceylon), vol. iv., No. 30 (July 30, 1892) and No. 32 (August 12, 1892).

[2] A sketch of the Sangharāja Saraṇaṅkara's life, by the present writer, appeared in the *Buddhist* in 1898-1900.

there is no lack of material either. Contemporary writers—chiefly his own pupils—have with loving care preserved for us details of his life and career, so that we are enabled to appreciate the loftiness of his character and the greatness of his achievement. Among these contemporary accounts may be mentioned (1) the *Sangharāja Sādhucariyāva*, by Ginigatpitiye Sangharakkhita Nāyaka Thera, a favourite pupil; (2) the *Syāmopasampadāvata*, by Tibbotuvāve Mahā Nāyaka Thera, also a pupil and the well-known author of the concluding chapters of the Mahāvaṁsa; (3) accounts[1] of the embassies to Siam by Vilbāgedara Mudiyanse and the other Sinhalese envoys; (4) the *Sangarājavata* or *Guṇaratnamālaya*,[2] by the poet, Munkoṭuve Rāla; (5) the *Kuśalakriyānusandeśaya*,[3] by a grandson of Vilbāgedara Mudiyanse. The Mahāvaṁsa[4] itself gives much information as regards the life and times of the Sangharāja.

The eighteenth century, which witnessed the life-work of Saraṇaṅkara, dawned upon a scene of intellectual and moral desolation in Ceylon. The long and prosperous reign of Parākrama Bāhu VI. of Kotte (1410-1462) was followed by a period of internal troubles, which greatly weakened the State. Then the arrival of the Portuguese[5] in 1505 opened an era of disaster, which culminated, three hundred years later, in the final extinction of the Sinhalese kingdom, after an existence of over twenty-three centuries. These invaders from the West were utterly ruthless in their treatment of the people, and their ferocity was equalled by their fanaticism. In the maritime

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1 See Mr. P. E. Pieris's paper on "King Kirti Śri's Embassy to Siam" in the *Journal of the Ceylon Branch of the Royal Asiatic Society* for 1903.

2 British Museum MSS., Or. 6611 (48).

3 British Museum MSS., Or. 2702 and 6606 (157). The former is included in Mr. Wickramasinghe's Catalogue, where it is styled the Siyām Sandeśa Varnanā. The latter is in the Nevill Collection, and in the list it is named Kirti Śri Caritaya. Both these titles are appropriate enough for the subject-matter. But Kusalakriyānusandeśaya is the designation which the author has given to his work.

4 See Wijesinha's translation, chaps. xcvii.-c.

5 For a full account of this period of Ceylon history see "Ceylon: The Portuguese Era," by P. E. Pieris, M.A., C.C.S.

districts which fell into their hands, they destroyed every vestige of the ancient Sinhalese civilization, sacked and pillaged the beautiful temples and national monuments which studded the country, and passed severe laws forbidding the practice of the Buddhist faith. The religion of the people fell into decay, and so did their learning. Even in the Kandyan country, where the Sinhalese for one hundred and fifty years defended their independence against the incessant attacks of the Portuguese, things were in no better condition. The powerful enemy at their very door demanded sleepless watchfulness on the part of the king and the people, and their whole energy was bent upon the huge task of preserving their national existence. The practice of religion was neglected; the Order became thoroughly disorganized and demoralized, and the bhikshus—the spiritual leaders of the people—lived in slothful licentiousness, forgetful of their sacred calling. It was indeed a time of moral and intellectual darkness. But even as the gloom seemed to have settled for good upon the land, there arose the man destined to rekindle the torch of religion and learning in the island.

Saraṇaṅkara was born at Väliviṭa, a small village in the Tumpane district, near Kandy, on Sunday the 7th day of the month of Poson (June-July), of the Saka year 1620, corresponding to the year 1698 of the Christian era. He belonged to a good family of some prominence, his father, Kulatunga Mudiyanse, and a brother having been chiefs of districts. In the ordinary course of things Saraṇaṅkara himself would have entered the service of the king; but from his childhood he showed no love for worldly matters. In his sixteenth year he obtained his heart's desire by entering the Order as a Sāmaṇera (novice). But it was not long before he saw the utterly corrupt state of the Saṅgha as it then existed—the ignoble lives of the bhikshus, engaged in low worldly pursuits, wearing, as a contemporary writer puts it, the yellow robes of the arhats (holy ones) like apes parading in the garb of lions. Saraṇaṅkara deplored the ignorance and worse than moral stagnation that prevailed around him both in the Order and outside it, and young as he was, he made a solemn resolve to

dedicate himself to the task of reforming the Saṅgha and restoring the national faith to its pristine purity and vigour. How he set about this huge undertaking by mastering the Dharma by self-study; how he gathered round him a band of devoted pupils, filled with the same enthusiasm as himself; how they travelled throughout the country, teaching and preaching to the people, raising them from the depth of ignorance into which they had fallen; how they repaired the dilapidated temples in all parts of the island and restored religious practices; how they revived learning and produced work after work of great value, enriching our religious and secular literature; how these labours in various directions were continued with unabating zeal for quite half a century in the teeth of tremendous opposition and discouragements, until complete success crowned their efforts—all this forms a story, almost romantic and certainly inspiring, which cannot, however, be told at length here. Still, some reference must be made to one aspect of Saraṇaṅkara's manifold labours, for to it we owe this Manual of Buddhist jhāna practice.

When Saraṇaṅkara joined the Order, it had fallen so low that the whole island could not muster five ordained bhikshus. Early in his career he realized that for a real reform of the Sangha a proper system of ordination was essential. But where were the bhikshus to be found necessary for this important purpose? The occupation of the coast districts by an alien enemy had for more than two centuries cut off the Sinhalese from all intercourse with the world outside. It was, therefore, no easy matter to discover where Buddhism prevailed in a pure form. After careful inquiries, conducted under great difficulties for many years, it was decided to obtain bhikshus from Siam. But to do this the aid of the State was necessary. Saraṇaṅkara appealed to the king for help, but without success. Narendra Sinha, who was then on the throne, cared little for such things. His grandfather, Rajasinha II. (1627-1679), had broken the power of the Portuguese, and with the aid of the Dutch driven them out of Ceylon. True enough, the Dutch remained in possession of the maritime districts, from which the Portuguese had

just been ousted; but they preferred to live in peace with the Sinhalese, so that after nearly two centuries there was tranquillity in the country. Narendra Sinha was, however, of too easy-going and pleasure-loving a disposition to make use of this respite to repair the shattered foundations of his kingdom's prosperity. His long reign of thirty-three years (1701-1734) was little more than a blank. He was succeeded by his brother-in-law, Śrī Vijaya Rājasinha (1732-1745). Saraṇaṅkara appealed to him also for help, at first with no better success; but his perseverance at last prevailed, and in 1743 the king undertook to send an embassy to Siam. Two chiefs, Vilbāgedara Mudiyanse and Doranāgama Mudiyanse, were entrusted with the mission. The latter died on the way out in Batavia. Vilbāgedara reached Ayodhyā, the capital of Siam, where he was received with honour by the king, Dhammika, who, in response to the appeal from Ceylon, agreed to send a number of bhikshus to re-establish upasampadā ordination in the island. When all preparations had been made for the despatch of this mission, news was received of the death of Śrī Vijaya, and the Siamese king refused to send the bhikshus, not knowing the attitude of the new sovereign. So this embassy, upon which Saraṇaṅkara had built so much, ended in failure. But defeat and disappointment never discouraged him. He now approached Śrī Vijaya's successor and tried to win his sympathy. Kīrti Śrī Rājasinha, the new king, was of a different stamp to his two predecessors. Like Śrī Vijaya, he was of Tamil origin; but he identified himself with the interests of the land of his adoption, and during his long reign of thirty-five years (1745-1780) he worked zealously for the welfare of the people. He was, therefore, prepared to consider the question of a second embassy to Siam. In 1750 this second mission, which was on a much larger scale than the first, was despatched. This time five chiefs, including Vilbāgedara, were selected as the envoys. They reached Siam in 1751, and were well received by the king. It was decided to send to Ceylon a deputation of bhikshus, headed by the theras, Upāli and Āryamuni. The mission left Ayodhyā in November that year, but it soon met

with a serious disaster. The ship was wrecked in a storm in the Gulf of Siam, those on board barely escaping drowning. They landed in a corner of Siamese territory, called Muanlakong, where, having lost all their possessions in the shipwreck, they suffered great hardship. Ultimately, however, they returned overland to Ayodhyā in June, 1752. In November the mission started again, this time on board a new vessel, which Vilbāgedara had specially constructed with the help of two Dutch sea-captains. At Batavia a bigger ship was engaged, which brought them safely to Trincomalee in May, 1753—that is, exactly three years from their departure for Siam.

The news of the return of the envoys with the Siamese bhikshus filled the country with joyful excitement. High court dignitaries were at once sent to Trincomalee to welcome the visitors and escort them to Kandy, where they were given a royal reception, the king himself proceeding in state to meet them at the entrance to the city. Soon after the Siamese theras performed the ordination of the Sinhalese bhikshus, thus giving rise to the Siyam Nikāya (the Siamese sect) in Ceylon. Thus were the labours of Saraṇaṅkara, continued with indomitable perseverance for nearly half a century, crowned with success. He was now raised to the dignity of Sangharaja, which high office he held till his death in 1778, in the eightieth year of his life.

A second deputation of Siamese bhikshus came two or three years later, and met with an equally hearty reception. Among them were several who were specially qualified to give instructions in dhyāna meditations, and they undertook the training of Sinhalese bhikshus in these practices. The Mahāvaṁsa[1] records this fact thus:

" And when he had visited the temple and heard the holy Law expounded by the great elders who had come the second time, the ruler of Lankā ordained that the priests, who had received ordination from the chapter of (Siamese) priests who had come the first time, should receive instruction from Visuddhācariya and from the other priests (his fellow-workers);

[1] Wijesinha's translation, chap. c., verses 171-176.

and he also caused many other persons of good families to be ordained by these priests. Now, among the priests of Lankā (who were placed under the instruction of the Siamese priests) some who were endued with virtue took lessons from the elder Mahā Visuddhācariya in (the method of) meditation, which is the road to Nibbāna. Some learned under his fellow-worker, Varañaṇamuni, the interpretation of the Dhamma and the Vinaya, and also the science of words."

Further details are given in the Kuśalākriyānusandeśaya:[1]

"He (the king), in his lofty desire to promote the religion of the Omniscient One, and with great loving-kindness, built a forest abode for the two venerable teachers of vidarśana meditation, Mahānāma and Brahmasvara, who were endued with manifold virtues, such as love of solitude, and entrusted to them twenty-four bhikshus who had received ordination under them to be instructed in the method of vidarśana meditation, and entreated them to train these (pupils) carefully in the practice of the forty karmaṣṭhāna meditations."

The Siamese theras evidently gave instruction in Pāli, equally known to themselves and their pupils. One of the latter very probably wrote down these instructions, adding their translation for the benefit of others, the result being our Manual.

The school of yoga practice, thus established by the Siamese bhikshus, lasted but for a short period. In a katikāvata[2] (disciplinary edict) issued by the Sangha Sabhā in the seventh year of Rājādhi Rājasinha (1780-1798) the bhikshus are exhorted to engage themselves in vidarśana meditation. No later references to this system of meditation can, I think, be found. The political convulsions of the next reign, involving the deposition of the king (in 1815), and the serious troubles which prevailed during the first decade of British rule seem to have killed it.

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[1] Fol. khu, b.

[2] British Museum MSS., Or. 6606 (163).

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